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POETRY.

For the Churchman.

TASSO'S CROWN.

"It was resolved, that the greatest living poet of Italy should be crowned with the laurel in the imperial city, as Petrarch had been more than two hundred and fifty years before. The decree to that effect was passed by the Pope and the senate, but ere the day of triumph came, Tasso was seized with an illness, which he instantly felt would be mortal. At his own request, he was immediately conveyed to the neighboring monastery of St. Onofario, where surrounded by the consolations of that faith which had been through life his constant support, he patiently awaited what he firmly believed would be the issue of his malady. He expired in the arms of Cardinal Cinthio Aldobrandini. The Cardinal had brought him the Pope's benediction, on receiving which he exclaimed, 'This is the crown with which I hope to be crowned, not as a poet in the capital, but with the glory of the blessed in heaven.'"

Within a dim monastic pile,
The dying poet lay;
The goal is reached, the prize is won,
And yet he must not stay;
Disease is preying on his frame,
And death has paled his brow,
To the dread despot's mighty power
He bends a victim now.

Not here should be his resting place,
Fame beckons him away,
A laurel wreath, his brow must grace,
Upon no distant day—
No distant day!—alas! for him,
Vainly its leaves are twin'd,
The pulse is weak, the eye is dim,
Where reason sat enshrined.

They bear a blessing to his couch,
From *one* whom all revere,
It wakes the poet's death-like trance,
Those soothing words to hear.
Hope lights the pathway to the tomb,
Faith speaks of sin forgiven,
"Be this," he cried, "my better crown,
Joy with the bless'd in heaven."

"Not earthly honors shall I win,
Nor laurel wreath shall wear,
But bending with the cherubim,
In adoration there—
Before JEHOVAH's throne—with them
Shall gain a crown of light,
A fair eternal diadem,
Nor time, nor change can blight.

"Away, away, each thought of earth,
Be mine to seek the sky,
Come blessed hour, and bring the birth
Of immortality;
Not here, not here, my tuneless lyre,
Thy notes again shall swell,
A golden harp, with strings of fire
Emmanuel's praise shall tell.

"What now, the bard's undying fame?
What—but an idle breath!
I yield the glory of a name,
To *thy* dominion, death.
Not with thy lofty sons, O Rome,
The garland shall I wear,
A crown unfading, rich and bright
In heaven awaits me there.

"Then earth farewell, the fever'd dreams,
Which wild ambition gave,
Have faded like the sunset gleams,
That gild the distant wave;
But fairer visions fill my breast,
And cheer my closing eye,
For angels, pointing to my rest,
Smile on me as I die."

So pass'd the gifted one—whose lay
Hallow'd Italia's clime,
Serenely—joyously away,
Just in his manhood's prime,
Exchanged the poet's wreath of fame,
The bard's entrancing lyre,
For brighter crowns, and holier lays,
With heaven's angelic choir. M. N. M.

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

(Continued from page 181.)

CANON 15.—*Concerning the Admission of Strangers to Officiate in this Church.*

The Episcopal Church in Scotland recognises as in full communion with herself the United Church of England and Ireland, the colonial branches of the same, and the Protestant Episcopal Church in the United States of America; and it is hereby decreed, that none but clergymen canonically ordained by the bishops of the Scottish Episcopal Church, or of the above-mentioned Churches, or Episcopally ordained clergymen, conforming to the doctrine and discipline of the said Churches, shall be permitted to officiate in sacred things, either permanently or occasionally, to any congregation in this Church. And moreover, it is decreed that no clergyman shall henceforth be permitted to officiate in this Church unless his principles and clerical character be known to the clergyman by whom he is to be employed, to be correct and consistent with the doctrine and discipline of the Scottish Episcopal Church; and if he be personally unknown, unless he produce from the bishop of the diocese whence he comes, or from some other clergyman known to be worthy of all credit, a letter of recommendation; and no clergyman shall officiate in this Church beyond the period of one month without the licence of the bishop.

CANON 16.—*The Names of Stranger Preachers to be noted in a book.*

That the ordinary may be able to ascertain the nature of the doctrine taught in every chapel of his diocese, the pastor of each congregation shall see that the names of all the preachers who come to his chapel from any other place be noted in a book, which he shall keep in his vestry for that purpose, wherein every preacher shall inscribe his name, the day when he preached, the title of the bishop by whom he was ordained, and the date of the ordination.

CANON 17.—*Respecting the due Administration of the Sacrament of Baptism.*

As the sacrament of baptism is to be considered a public act, it ought, unless unavoidable circumstances prevent it, to be administered in a place of public worship. Parents, therefore, ought to be admonished of the propriety of bringing their children to be baptized to the place where they usually assemble for divine service; and either of becoming sponsors themselves, or of procuring godfathers or godmothers who shall always be communicants, that the Church may be certified, that all who are admitted within her pale will be brought up in the knowledge and practice of Christianity. But as uniformity in the administration of this sacrament is as desirable as in the other services of the Church, the privacy of the administration shall be no reason for any departure from the form prescribed for public use, to which the minister shall always strictly adhere, except in cases of extreme danger, where the form of private baptism shall be used as directed by the rubric. And whereas, from the unhappy multiplicity of religious sects in this country, cases frequently occur in which persons, from conscientious motives, express a desire to separate themselves from such sects, and to unite themselves to the Episcopal Communion, it becomes a matter of serious importance to furnish a rule to the clergy by which they may be directed in such cases. It is therefore enacted, that in all instances where the applicants shall express a doubt of the validity of the baptism which they have received from the minister of the sect to which they formerly belonged, the clergyman of the Scottish Episcopal Church to whom the application is made, shall baptize the person in the form of words prescribed in the Book of Common Prayer by the Church of England in cases of doubt, "IF THOU ART NOT ALREADY BAPTIZED, N., I baptize thee in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

And whereas the Episcopal clergy are frequently called upon to baptize infants whose parents are not members of the Church, it is hereby enacted that the clergy of this Church shall not administer the sacrament of baptism except to children for whom proper sponsors are provided.

CANON 18.—*Requiring a regular Course of Catechising in all Congregations.*

The Christian Church having ever maintained the necessity of early and sound instruction in the first principles of her holy faith, it is therefore hereby enacted, that constant attention be shown to this important duty; for which purpose the season of Lent, and other convenient time on Sundays and holydays, shall be set apart for examining and instructing the young members of every congregation in the catechism contained in the Book of Common Prayer; but no catechism shall be used in the further instruction of the young but such as is approved and sanctioned by the bishop of the diocese. And the clergy shall earnestly exhort and admonish their people respecting the great usefulness of this mode of instruction, and point out to parents, and others who may have the charge of young persons, the necessity of bringing them regularly to be catechised.

CANON 19.—*Appointing Confirmation to be Administered in every Diocese once in three years, and the care to be taken that due preparation be made for that solemn service.*

Whereas it has been a sacred and solemn appointment of the Christian Church, continued from the times of the apostles, that all bishops should in their several dioceses regularly administer the holy ordinance of confirmation by imposition of hands upon persons who have been baptized and duly instructed in the principles of CHRIST's religion. Therefore it is hereby enacted, that every bishop of this Church shall visit his diocese, if he be able to do it, once in three years, and administer this sacred ordinance in every congregation within the same; and if unable to visit his diocese personally, he shall obtain one of his colleagues to do so in his stead. And every pastor or minister, on receiving information from the bishop of the time of his triennial visitation, shall use his best endeavors to prepare for confirmation those whom he is to present to the bishop to be confirmed; giving him a list of their names, and being ready to answer any questions he may put respecting their age and qualifications.

CANON 20.—*Requiring due Intimation and Preparation to be made for the Holy Communion.*

In every congregation of this Church the holy sacrament of the Lord's Supper shall be administered, so often and at such times, as that every member of the congregation, come to a proper time of life, may communicate at least three times in the year, whereof the feast of Easter, or of Pentecost, or of Christmas, shall be one. Due warning shall be publicly given to the congregation during divine service on the Sunday before each holy communion, that the people may the better prepare themselves for the participation of that venerable sacrament. For this purpose every clergyman shall pay attention to the spirit and design of the rubrics prefixed to the order for the administration of the Lord's Supper in the Book of Common Prayer; and shall be diligent in enforcing the duties there prescribed on all those who are committed to his pastoral charge, instructing them carefully in the nature and design of that holy sacrament, and warning them of the danger of receiving the same unworthily. And because strangers, or those who have but lately joined his congregation with the intention of remaining therein, cannot always be so well known to him as to enable him to judge whether they be meet to be partakers of those holy mysteries; such persons, if required by him, shall produce from the clergyman to whose congregation they formerly belonged, or in case of a vacancy, from some respectable member of this Church, an attestation that they are regular communicants in the Episcopal Church.

(To be continued.)

From the British Magazine.

MR. CROSTHWAITE'S REPLY TO MR. FABER ON PRESBYTERIAN ORDINATION.

Dear Sir,—In replying to the observations which Mr. Faber has made on my letter, I shall examine first his theory, and secondly his authorities.

1. Mr. Faber holds, 1, that bishops have jurisdiction over presbyters by apostolical institution. This he considers—

"So clear, both from Scripture and from ecclesiastical history, that no sane person would ever think of disputing it."

2. Mr. Faber also believes, that this superiority of bishops is confined to jurisdiction; in other words, that bishops, priests, and deacons, constitute but two orders, bishops and priests being not two orders, but two degrees or classes of the same order. In his letter Mr. Faber has put this, in the first instance, in the form of a question:—

"But, while all must admit the apostolical institution of governing bishops, a question forthwith arises touching the *aspect* under which the apostles thought it good to institute governing bishops in the Church.

"(1.) Did they institute bishops, as a new and distinct order in the ministry, with certain privileges, such as that of ordination EXCLUSIVELY INHERENT in them *quoad ordinem?*

"Or did they, under the official name of *bishops,* institute certain presbyters to preside over other presbyters, only as the first among equals, with certain privileges, such as that of ordination, WISELY INTRUSTED to them *quoad disciplinam?*"

He further says (p. 534)—

"So far as I can understand the drift of Mr. Crosthwaite's letter, his *real* business was this—to establish, upon adequate historical testimony, the alleged FACT, (for *this* I suppose is the FACT which he *would* allege,) *that governing bishops were appointed by the apostles, as a new and distinct order, in the strict technical sense of the word order, with the power of ordaining others,* EXCLUSIVELY INHERENT *in them quoad ordinem, and not* SIMPLY INTRUSTED *to them quoad disciplinam.*

"The *impossibility* of establishing this alleged FACT I was very far from asserting. I merely intimated, that I would not rashly venture to deny the validity of presbyteral ordination, as it occurs in the Established Church of Scotland, until the alleged FACT was established. I hope there is neither harm nor disgrace, as I claim not to be a pantologist, in confessing *my own* inability to establish it; but I have not the vanity to say, that it is *therefore* incapable of establishment."

But in other places Mr. Faber speaks without hesitation. In his letter (pp. 533, 534) he says—

"Clement tells us that, in his time, there were in the Church three ranks or gradations of clergy analogous to the high-priest and the priests and the Levites of the Mosaical dispensation; but then, by the very necessity of his application of a prophecy of Isaiah, he *also* tells us, that these *three* ranks of clergy constituted no more than *two* orders; for, through the medium of the prophecy, he declares, that there were only *two* orders in the Church, that of bishops and that of deacons, thus sub-including (as I suppose it must be allowed) the class of presbyters in the class of bishops.

"Such is the testimony of Clement; and in words, at least, that of Jerome exactly agrees with it."

In the note which occasioned my letter, he expressly states this to be the meaning of St. Clement:—

"The statement of Jerome seems to be confirmed by the very early testimony of Clement of Rome. This father, who flourished in the first century, incidentally gives us a very distinct account of the ecclesiastical polity which had then been established. In each church there was a presiding bishop, with his subordinate presbyters and deacons, after the model of the high-priest and the priests and the Levites of the Hebrew Church. This arrangement was of apostolical institution. But still, while in the Church catholic there were thus three divinely appointed *classes* of spiritual officers; Clement, in a mode which cannot be misunderstood, intimates that there were only two *orders.*"

He then quotes the translation of the passage of St. Clement, to which we shall return hereafter, and proceeds:—

"Here, we may observe, no more than *two* orders are specified, the word *bishops* being plainly used as equipollent to the word *presbyters;* and all possibility of misapprehension is avoided by the circumstance of Clement's affirmation, that the appointment of these *two* orders was foretold in a prophecy which announced the appointment of exactly *two* descriptions of spiritual officers. *I will appoint their* OVERSEERS *('Episkopous) in righteousness, and their* MINISTERS *(Diakonous) in faith.* In point of evidence it matters nothing, whether Clement applied the prophecy *itself* correctly or incorrectly. Under the simple aspect of testimony to a *fact,* had the Church in Clement's time universally understood and believed that *three* distinct orders of clergy had been appointed, that father could never have asserted *such* a form of ecclesiastical polity to be foretold in a prophecy which announced the appointment of no more than *two* sorts of officers described as being overseers and ministers. Hence Clement seems to confirm the statement of Jerome—that *the creation of superintending bishops did not introduce a third and additional order into the church.*"

Now to this I reply, that this theory of *three* ranks or classes of clergy constituting no more than *two* orders is neither more nor less than one of the peculiar doctrines of modern Popery. The Catechism of the Council of Trent requires the clergy to teach, that there are seven orders, and that this has always been the tradition of the catholic Church. The names of the seven orders are these, "Ostiary, Reader, Exorcist, Acolyte, Subdeacon, Deacon, Priest." It thus makes the priesthood to be the highest order in the Church. In a subsequent chapter, the seven orders are divided into greater and lesser, or, as they are technically called, *major* and *minor.* The *major* being those of priest, deacon, and subdeacon; and the *minor,* the remaining four. It is needless to inform you, that the object of the court of Rome in all this is not merely to magnify the dignity of the priesthood, whose office it is to consecrate the eucharist, (the power of transubstantiation being put forward rather as the ground of making the priesthood the highest order,) but that the great object of this, and of many more of the contrivances of the court of Rome, is to depreciate the episcopacy. But, as the Episcopal order is not to be got rid of altogether, they have invented the distinction of ecclesiastical power, which Mr. Faber has adopted, into order and jurisdiction.

Having, therefore, declared the priesthood to be "the highest degree of all holy orders," and having observed that priests are sometimes called by the fathers "presbyteri," and sometimes "sacerdotes," or priests, the Roman catechism states, that although the order of priesthood (sacerdotalis ordo) is but one, yet it has various degrees of dignity and power, "qui tametsi unus est, varios tamen dignitatis et potestatis gradus habet." It then enumerates the five degrees of the priesthood, namely, priests, bishops, archbishops, patriarchs, and lastly, the Pope himself. Thus also Bellarmine says, that although bishops and presbyters are distinguished, yet as far as relates to sacrifice they perform altogether the same ministry, and therefore make one order and not two, as the reader and chantor, or psalmist.

This doctrine of Popery, that priests and bishops are but different classes or ranks of presbyters, and not two distinct orders, was very far from being universally received at the time of the Reformation. Any one who refers to the seventh book of Father Paul's History of the Council of Trent will see how strenuously it was opposed by many of the prelates and divines of the Spanish and other churches. It has always, and most naturally, found its warmest advocates among the Jesuits. In the "*Examen Confessariorum,*" compiled by Escobar and Mendoza, the Jesuits, from the writings of twenty-four of their most eminent writers, the doctrine is thus laid down. "In the Scriptures are reckoned presbyters and deacons; by the fathers, subdeacons, acolytes, exorcists, readers, and ostiarii;" adding that, though the episcopate is usually reckoned an order in itself, in addition to the seven, yet it is really contained under that of presbyters.

This, then, is the doctrine of the Council of Trent and the Jesuits—that, as Mr. Faber would express it, bishops and presbyters are not two orders, but two classes or ranks of the same order of presbyter.

Now this doctrine is not only Popish, but it is formally and expressly contradicted by the Church of England. The preface to the Book of Ordination commences thus, "It is evident unto all men diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in CHRIST's Church, bishops, priests, and deacons." And I have no doubt it is to meet this notion of the Romanists and Puritans, that in a subsequent paragraph the word "ordained," which was not in the original edition of 1549, was afterwards added, at the last review in 1661. "And every man which is to be *ordained* or consecrated bishop shall be fully thirty years of age." The service itself is also now called, "The form of *ordaining* or consecrating of an archbishop or bishop." The word *ordaining* not having been in the edition of 1549.

In like manner, the word "ordained" was *added* in the form of presentation—"Most reverend father in GOD we present unto you this godly and well-learned man to be *ordained* and consecrated bishop."

In the language of the prayer at the end of the Litany likewise this same distinction of orders is plainly intended,—"ALMIGHTY GOD, giver of all good things, who by thy Holy Spirit has appointed *divers orders* of ministers in thy Church," &c.

I am so clearly of opinion that this notion of bishops being a class or rank and not a distinct order is in direct contradiction to the doctrine of the Church of England, that I believe the maintenance of it is an offence against the Act of Uniformity, and punishable accordingly. The interpretation which I have given to the language in the book of ordination is supported by the highest authorities. In the index to Bishop Gibson's Codex, under the word bishop, I find, "*Bishops*—order of—distinct from priest. 5 Edw. VI. 13, 14, Car II. P. to Form. of Consecration, p. 99." On referring to page 99 of the Codex, we find the first chapter of the fourth title. The heading is, "*The three* ORDERS *of Ministers in the Church:*" for which he adduces the preface to the Ordination Services. In like manner, Bishop Taylor, in his Discourse on Episcopacy, having undertaken to prove (Sect. xxviii.) from a variety of authorities, that, by the faith and practice of Christendom, bishops have ever been a distinct order from the rest;" he concludes his argument thus:—

"But it were infinite to reckon authorities, and clauses of exclusion, for the three orders of bishops, priests, and deacons; we cannot almost dip in any tome of the councils but we shall find it recorded, and all the martyr bishops of Rome did ever acknowledge and publish it, that episcopacy is a peculiar office and order in the Church of GOD; as is to be seen in their decretal epistles in the first tome of the councils. I only sum this up with the attestation of the Church of England in the preface to the Book of Ordination, 'It is evident to all men, diligently reading holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in CHRIST's Church, bishops, priests, and deacons.' The same thing exactly that was said in the second Council of Carthage, *treis bathmous toutous, phemi de episkopous, presbuterous, kai diakonous.*"—Works, vol. ii. p. 190. ed. 1836.

Bishop Hall says,—

"As for the further subdivision of this quarrel, whether episcopacy must be accounted a distinct order, or but a several degree in the same order, there is here no need for the present to enter into the discussion of it; especially since I observe, that the wiser sort of our opposites are indifferent to both; so that whichsoever you take may be granted to them to be but *juris humani.* And I cannot but wonder at the toughness of those other opposites which stand so highly upon this difference, to have it merely but a degree; in the meanwhile, never considering that those, among the pontifical divines, which in this point are the greatest patrons of this their fancy, go all upon the ground of the mass; according to which they regulate and conform their opinions therein, first making all ecclesiastical power to have reference to the body of CHRIST, as Bellarmin fully: then every priest, being able with them to make his maker, what possible power can be imagined, say they, to be above that? The presbyter therefore consecrating, as well as the bishop, the order, in their conceit, upon this ground, can be but one. So, then, these doughty champions among us do indeed but plead for Baal, while they would be taken for the only pullers of him down. But, for ourselves, taking order in that sense, in which our oracle of learning, Bishop Andrews, cites it out of the school, *qua potestas est ad actum specialem,* there can be no reason to deny episcopacy to be a distinct order, since the greatest detractors from it have granted the power of ordination of priests and deacons, and of imposition of hands for confirmation, to bishops only. They are Chamier's own words,—*accipere episcopum novam potestatem et jurisdictionem, non ivirem inficias,*—'I cannot deny that a bishop' as such 'receiveth a new power and jurisdiction.' Moreover in the Church of England every bishop receives a new ordination, by way of eminence commonly called his consecration, which cannot be a void act, I trow, and must needs give more than a degree. And why should that great and ancient council define it to be no less than sacrilege to put down a bishop into the place of a presbyter, if it were only an abatement of a degree?"

On the words of the Council of Chalcedon here alluded to by Bishop Hall, let me subjoin the observations of Bishop Taylor, in his Consecration Sermon.

"I am entered into a sea of matters, but I will break it off abruptly, and sum up this inquiry with the words of the Council of Chalcedon, which is one of the four generals by our laws made the measures of judging heresies—*Episkopon eis presbuteron bathmon anapherein, hierosulia estin,*—'It is sacrilege to bring back a bishop to the degree and order of a presbyter.' It is indeed a rifling the order, and entangling the gifts, and confounding the method of the HOLY GHOST; it is a dishonoring them whom GOD would honor, and a robbing them of those spiritual eminences with which the Spirit of GOD does anoint the consecrated heads of bishops. And I shall say one thing more, which indeed is a great truth, that the diminution of Episcopacy was first introduced by Popery; and the popes of Rome by communicating to abbots, and other mere priests, special graces to exercise some essential offices of Episcopacy, have made this sacred order to be cheap, and apt to be invaded. But then add this: if Simon Magus was in so damnable a condition for offering to buy the gifts and powers of the apostolical order, what shall we think of them that snatch them away, and pretend to wear them, whether the apostles and their successors will or no? This is *pseusasthai to agion Pneuma,* 'to belie the HOLY GHOST,' that is the least of it; it is rapine and sacrilege, besides the heresy and schism, and the spiritual lie. For the government Episcopal, as it was exemplified in the synagogue and practised by the same measures in the temple, so it was transcribed by the eternal Son of GOD, who translated it into a gospel ordinance; it was sanctified by the Holy Spirit, who named some of the persons, and gave to them all power and graces from above; it was subjected in the apostles first, and by them transmitted to a distinct order of ecclesiastics; it was received into all churches, consigned in the records of the holy Scriptures, preached by the universal voice of all the Christian world, delivered by notorious and uninterrupted practice, and derived to further and unquestionable issue by perpetual succession."

I confess, Sir, that I have no words to express the feelings with which I have read the passage in Mr. Faber's letter in which he asserts, that the question he has proposed—namely, whether bishops differ from presbyters in order and not in degree only, "is altogether of a different character" from that discussed by the great writers in our Church, (of whom I had named, at the moment, Hooker, Bingham, and Potter,) and that "it may be doubted whether these eminent writers either answer or even attempt to answer it." Whether they *have* answered it, may indeed and will be doubted by those who are unable or unwilling to understand their arguments. But that they *attempt* to answer it cannot be doubted by any one who has taken the trouble to read what they have written. If Bingham had seen Mr. Faber's letter he could not have more distinctly expressed himself to the point. The first chapter of his second book is entitled, "Of the original of Bishops, and that they were a distinct Order from Presbyters in the Primitive Church." The second paragraph of section 1 runs in these words:—

"But before I proceed to the proof of these things, I must premise one particular to avoid all ambiguity, that I take the word *order* in that sense as the ancients use it, and not as many of the schoolmen do; who, for reasons of their own, distinguish between order and jurisdiction and make bishops and presbyters to be one and the same order, only differing in power and jurisdiction. This distinction was unknown to the ancients; among whom, the words order, degree, office, power, and jurisdiction, when they speak of the superiority of bishops above presbyters, mean but one and the same thing, viz., the power of the supreme governors of the Church, conferred upon them in their ordination, over presbyters, who are to do nothing but in subordination to them. St. Jerome, who will be allowed to speak the sense of the ancients, makes no difference in these words,—*ordo, gradus, officium,*—but uses them promiscuously, to signify the power and jurisdiction of bishops above presbyters and the whole Church; which is, properly speaking, the very essence of their order. Therefore, sometimes he calls them different orders, as in his book against Jovian, where he says, 'that both in the Old and New Testament, the high priests are one order, the priests another, and the Levites another.' So, in his epistles to Rusticus and Fabiola, where he joins *ordo* and *gradus* together. In other places he uses the word *gradus* only: as in his epistle to Eustochium, he calls presbyters priests of the inferior degree; and in his epistles to Heliodore, deacons the third degree; and in his Comment upon Micah, bishops, priests, and deacons, the degrees in the Church. At other times he expresses his meaning by the word offices; as where he says that bishop, presbyter, and deacon, are not names of men's merits, but of their offices. So that it is all one, according to St. Jerome, whether we say the order, or the degree, or the office, or the power and jurisdiction of a bishop; for all these are intended to express the same thing, viz., the authority of bishops over their presbyters and the whole Church. And in this sense I use the word order in this discourse, to express the opinion of the ancients concerning the different powers of bishops and presbyters in the Church."

In the tenth chapter of the same book (sect. 5–7,) Bingham proves, that so far from bishops being a degree of the presbyterate, there are instances of men ordained bishops who had never been priests, such as deacons, sub-deacons, readers, and even laymen. I shall use no severity of language. I do not choose to allow the question to be perplexed by the worn-out art of diverting the reader's attention from the subject to the writer. I deliberately assert, that no one in the least degree acquainted with the opinions of Bingham, Potter, Hooker, Taylor, Hall, Hammond, Beveridge, Durell, Bilson, or Pearson, can by possibility be ignorant that the foundation of all their arguments is this, that Scripture and antiquity concur in proving that the apostolical order was instituted by CHRIST; and that it is utterly distinct from the order of presbyters; that bishops are successors of the apostles in this distinction of order from the order of presbyters; and that the distinction consists, not only in jurisdiction, which may be delegated, but chiefly in the power of ordaining, which at no period of the Church was ever permitted to presbyters, except by the Papists and by those sects which, as I have shown elsewhere, were introduced into the Church by the intrigues and artifices of the Roman court.

But Mr. Faber conceives that he has discovered in our form of ordaining priests a proof that presbyters have ordaining power. His words are:—

"In our own Church the concurrence of presbyters with the presiding bishop, in laying hands upon those who are themselves about to be ordained presbyters, is familiar and notorious. Now, here again, the very same reasoning palpably applies. Presbyters either have or have not a power of transmitting the presbyterate. If they have, then the point is conceded. If they have not, then their joint imposition of hands is an unmeaning and nugatory ceremonial. The whole transaction is rendered still more striking by the circumstance, that in the ordination of deacons there is no concurrence of the presbyters. Whence the inference seems to be, that in the judgment of the Anglican Church, a single bishop, *without* the concurrence of presbyters, *cannot* legitimately transmit the higher order of presbyterate; but that no *such* concurrence is necessary in conferring the *very* inferior order of deacon."

Now to this I reply, that if by the word "*legitimately*" Mr. Faber means *canonically, or according to law,* his reasoning is nothing to the purpose. If he means "*validly,*" which is the only sense that touches the argument, it is not true. A bishop, in a church where this rule obtains, would of course act irregularly, who should without great and urgent necessity ordain a priest without the presence and concurrence of priests. But if he should do so, still his sole ordination would confer priesthood on the ordained person. All through Mr. Faber seems to confound these two essentially different questions—what constitutes a canonical ordination, and what a valid ordination. Nor has the Anglican Church exercised any "judgment" (in his sense of the word *judgment*) in the matter. It has merely continued to be governed in this matter by the third canon of the fourth Council of Carthage, which had been received by this and the rest of the Western Churches many ages before the Reformation. No man ever understood the sense of antiquity, or of our own Church, on such matters better than our greatly learned Bishop Beveridge. In his ordination sermon on Acts i. 26, having observed by a comparison of 1 Tim. iv. 14, with 2 Tim. i. 6, that although some of the elders of the Church may have joined with St. Paul in ordaining Timothy, yet it was St. Paul alone by the imposition of whose hands the HOLY GHOST was transmitted, the bishop goes on to observe:—

"As it is in our Church at this time, and so hath been in the Latin for many ages, in the ordination of a priest, the priests there present join with the bishop in their laying their hands upon him, and yet he is ordained only by the bishop's laying on his hands. For how many priests soever lay their hands upon another's head, they can never make him a real priest unless there be a bishop with them; but a bishop, by the imposition of his hands, can make a priest, although there be never another priest with him. Neither doth the law require that any priest should be present at such ordination, but only that the bishop with the priests present, (if there happen to be any,) shall lay their hands upon him that is to be ordained; the imposition of the priest's hands being only to signify their consent that such a person should be received into their order, and so take off the blame from the bishop in case he should prove to have been unworthy of it. But still it is only by the imposition of the bishop's hands that he is made a priest; as St. Paul saith, that Timothy received the Spirit by laying on of his hands, notwithstanding the presbytery joined with him in it."

Again, in his ordination sermon on 2 Cor. iv. 1, he comments on the words of ordination in these words:—

"Where there are several things worthy to be observed: as first, that although the whole power of ordination be in the bishop alone, and the imposition of his hands for that purpose is sufficient to the making of a priest, yet the Church has thought good to order, that the priests which are present shall lay on their hands too, in conformity I suppose to the ancient custom that hath obtained in the Latin Church. I say the Latin, because it was never heard of in the Greek, or any of the Eastern Churches, that any but bishops should lay hands upon persons to be ordained. But in the Latin, there is an ancient canon for it, or decree of a council held at Carthage, Anno Dom. 398, which saith, 'Presbyter cum ordinatur episcopo eum benedicente, et manum super caput ejus tenente, etiam omnes presbyteri, qui præsentes sunt, manus suas juxta manus episcopi super caput illius teneant.' 'When a priest is ordained, the bishop blessing him, and laying the hand upon his head, let all the priests also that are present hold their hands upon his head, by the hands of the bishop.' And from hence, I suppose, it was that our rubric was taken, that it agrees so exactly with it in every particular. And the reason of it seems to be the same with that of the fourth canon of the Council of Nice, that three bishops shall always be present at the ordination of a bishop. Not but that the ordination is valid, and was always reputed so, although performed only by one bishop; but this was done to prevent clandestine ordination, to make the work more public and solemn, and to signalize it by the concurrent testimony and consent of several persons joining together in it."

Bishop Taylor, from the canon of the Council of Hispalis, in 657, shows that even then the canon of the Council of Carthage had not been received in the Western Church; "but for almost three hundred years after, ordinations were made by bishops alone."

The rubric of our Church was not designed to pronounce ordination of a priest by a bishop alone to be *absolutely* irregular; for we do not refuse the orders of the Eastern Church. Nor would the irregularity of an English bishop, should he ordain alone, fall on the *ordained,* but on the *ordainer;* the orders being still valid, and the priest capable of being ordained bishop the next day, if of the legal age. The rubric merely receives a provincial canon of the African Church, which our Church rightly judges to be useful in guarding against several inconveniences.

I repeat that I studiously avoid severity of language. But I have no words to express my opinion of a writer possessing so very little information as Mr. Faber regarding the constitution of the Church (for I should be sorry to put a harsher construction on his argument) rashly and peremptorily deciding on the rubric of the Church, that if presbyters have not the power of transmitting the presbyterate, "then their joint imposition of hands is an unmeaning and nugatory ceremonial." After this was I not fully warranted in asking, whether Mr. Faber meant to join the Presbyterians? Not that I had any apprehension of his giving up his preferment and his Episcopalian orders. I contemplated what I conceive the far more mischievous conjuncture of a clergyman whose name may possibly, in some quarters, carry some weight as an author, adopting arguments which the enemies of our Church have a thousand times brought forward, and which our illustrious champions have a thousand times refuted. Mr. Faber may quote Bishop Hall; but does he know, that the reason that the bishop spoke of the orders of the foreign Churches at all was, because he had already proved Presbyterian orders to be invalid; and was for that reason taunted, as our Church always is, (for *this* argument, also, Mr. Faber has borrowed from our enemies,) with the case of the foreign Churches? Does Mr. Faber know that Bishop Hall (whatever necessity he may have talked of in the passage quoted by Mr. Faber) had already stated his deliberate sentence, that ordination and confirmation "have been ever held so intrinsical to Episcopacy, that I would fain see where it can be showed that *any extremity of necessity* was, by the Catholic Church of CHRIST, ever yet acknowledged for a warrant sufficient to diffuse them into other hands?"

Were not the arguments of Hall, and of all our writers, expressly intended to overturn the foundations on which the Presbyterians of Scotland and England supported the validity of their orders? The Church of England has long since simply denied their validity; for if a priest of the Roman, Greek, or Oriental Church, join our communion, he needs and can receive no new ordination; whereas, a presbyter of the Scotch Church must receive *Deacons'* Orders from a bishop before he can officiate amongst us. And therefore, the opinions of private and particular persons do not affect the question one way or other. But Mr. Faber is "disclined, without evidence, to unchurch the Presbyterian Church of Scotland."

I suppose, however, that it was not without evidence he had said a liitle before, that

> "The apostolical institution of bishops, with the power of governing superintendence over the clergy, is so clear, both from Scripture and from ecclesiastical history, that no sane person would ever think of disputing it."

From which I apprehend we may fairly infer, either that Mr. Faber believes that "the Presbyterial Church of Scotland" have never thought of disputing the apostolical institution of Episcopacy, or else that he believes it to be composed of insane persons. But, after all, what will Mr. Faber's arguments in favor of Presbyterianism advantage "the two Churches of history," when Mr. Faber himself acknowledges that he is unable to demonstrate that they derive their orders even "by the *simple* imposition of the hands of the presbytery?" The simple question is this, does Mr. Faber mean that if three presbyters should take it into their heads to consecrate a bishop, whatever irregularity they might have committed, their act would be valid, and the ordained or consecrated person would be really and bona fide a bishop? If Mr. Faber does not mean to say this, I confess I cannot discover what he means. And if he does, such an avowal from such a quarter is most important. At all events, it is not a new idea, as it seems to have been taken up from John Wesley, who being persuaded by Lord King's book that presbyters and bishops are the same, acted on the notion, and consecrated Dr. Coke a bishop.

Still I do not perceive how this, even if it were true, could be of any service to the two Churches of history.

The examination of Mr. Faber's authorities I must defer to next month; that is, if you think it worth while to trouble your readers farther on the subject. If the tone of either this or my former letter be such as can give just offence, I am heartily sorry for it. It is my earnest wish that truth should suffer nothing by the language or temper of its advocate. Whether what I had already published would warrant Mr. Faber in adopting such a tone of levity as may seem to some persons rather disgusting in the treatment of sacred subjects, it is not for me to say. I shall certainly not be induced to imitate his example.

P. S.—I fear some inaccuracies may have escaped me. I have written with great haste, not having received your November number till the latter end of last week, and being prevented by my duties from reading Mr. Faber's letter until Saturday.

COMMUNICATIONS.

For the Churchman.

THE EDITORS OF THE CHRISTIAN ADVOCATE AND JOURNAL CORRECTED.

It will be remembered, Mr. Editor, by some of your readers, that in an extract from Bishop Moore's sermon on "*regeneration*," contained in the Churchman a few weeks since, he is represented as quoting the language of the Methodists on this point by saying, "Whenever the Methodists baptize a child they return solemn thanks to ALMIGHTY GOD *for incorporating that infant into his holy Church, and for receiving him for his own child by adoption.*"

The editors of the Methodist paper in this city very kindly tendered their services to *correct you* upon this point, and said, "This is a mistake; we have no such form of prayer or praise."

In your reply to them you observed that "the sermon of Bishop Benjamin Moore, from which our extract was made, was published in 1792. In this sermon the clause '*for incorporating*,' &c., is marked as a quotation, which is good evidence that it was found in the Methodist formularies of that day." Such was doubtless the case, and it may perhaps be gratifying to you to be informed that the bishop was correct in his quotation; and that you are equally correct in supposing that said clause "has since been *expunged*." In a book called "The Sunday Service of the Methodists in North America, with other Occasional Services," printed in London, 1784, is the following language, in the baptismal service:—"We yield thee hearty thanks, most mighty Father, that it hath pleased thee to receive *this infant* for thine own *child by adoption*, and *to incorporate him into thy holy Church*."

This book, it is well known, was compiled by Mr. Wesley, from the Book of Common Prayer of the Church of England; and notwithstanding he saw fit to omit some of the language of her formulary of worship, in subserviency to the prevailing errors of his day; yet, this was not sufficient for the succeeding age, but they must also rise the knife and carve up the services of the Prayer-book, to suit their own more enlightened and liberal views—for it is a remarkable fact, that the Methodists have now wholly omitted the form of prayer and praise contained in Mr. Wesley's compilation, and their ministers are directed to "*conclude with extemporary prayer*." PHILO.

For the Churchman.

ADVERSARIA—NO. XI.

The Obligation of Liturgical Forms.—In an article of the last number of the New York Review, p. 109, we have the following:—"The decreeing of rites and ceremonies is left to the power of the Church,—of each branch of the Church Catholic of course. If any branch chooses to decree public worship by extempore prayer, we cannot question its power to do so, or denounce its action as without validity." The succeeding sentences leave the force of that just quoted unimpaired. With all deference be it said, this is directly negatived by very high authority. Wheatley, (Illust. Edit., Oxon, 1819, p. 16,) declares as follows. "The Council of Laodicea expressly provides, 'that the same liturgy or form of prayer should be always used, both at the ninth hour and in the evening.' And this canon is taken into the collection of the canons of the Catholic Church; which collection was established in the fourth General Council of Chalcedon, in the year 451; *by which establishment the whole Christian Church was obliged to the use of liturgies, so far as the authority of a general council extends.*" The Church of England, by excepting (Art. 21,) certain things from the jurisdiction of general councils, has consented to them generally in things not excepted. Indeed this statement of the case is perhaps narrower than is warranted by the commentaries on her ecclesiastical law. The American Church declares, (Art. 21, note,) that whatever is not "of a local or civil nature," in the 21st article, "is provided for in other articles;" thereby again declaring, in particular reference to the question in hand, that she is "far from intending to depart from the Church of England in any essential point of doctrine." (Pref. to Com. Prayer.) What the real weight of the above may be, must be left to those whose learning enables them to judge of the whole question; but perhaps these references may not be without their value.

Chance.—A much abused word. Though it comes to us clothed in the sufficiency of the Church itself, there are those of her children who nourish a dread of it, which seems as unwarranted by the meaning of the word as it is disproportioned to its importance. I have looked into the authorities at hand, and find all consenting to that, as the legitimate use of the word, which is employed by our Church. Thus Minsheu, (Guide, &c., 1617,) "To chance, to fall out or happen." Cotgrave, (Fr. and Eng. Dict. 1673,) "Chance, a hap, adventure." Junius, (Etymol. Angl. Edit. Oxon, 1743,) "Chance, sors, casus, Neque enim facile incidas in ullum aliud verbum, quod rectius exprimat proprietatem sortis bene aut male cadentis." Junius adds as a syn. the Greek piptein. Kenrick, (Eng. Dict. 1773,) "To chance, to happen." Sheridan, (Eng. Dict. 1780,) "Chance," inter al. "the possibility of any occurrence." Webster, (Quarto Dict.) arranges, as first among the significations of the word, "An event that happens." To him who is the happy owner of the quarto or folio copy of Johnson, all the above is of little value; for though he will not find it in Johnson, he will find enough to set his mind at rest on the question. The word chance, signifying event, is a legitimate English symbol, which we can only do without using by employing instead its manifest synonymes. It is used by the Church in her version of the Bible, and her offices, and, as most fully appears by the quotations in Johnson, by the best English classics. A moment's reflection appears to me to show, that the infidel's use of it is unfortunate in itself, as conveying no definite idea, and also that the Antichristian notions with which he cumbers it, are mere super-additions to a word honest in itself, and in its real meaning. Sir Thomas Wyat offers an illustration, which might also give occasion for some considerations in regard to fortune, good-luck, mishap, &c., were it not to be taken for granted that we English-Americans know the meaning of English words. Sir Thomas Wyat sings as follows:—

"But yet perchance some chance
May chance to change my tune,
And when such chance doth chance,
Then shall I thank fortune."

Ecclesiastical Architecture.—"Nothing defaced, nothing displaced," is the sententious phrase of the excellent author, whose "Synagogue" has so long appealed to lovers of sacred offices, as the companion of one whom they love as the poet of England's Church.* "'Tis strange," he proceeds, "we so much doat upon our own deformity. We purposely choose to lay by such decency and order, as did place us in highest esteem, and guard as well as grace us." "Is not thy daughter glorious within, when clothed with needle-work without? or is't not rather both their shame and sin, that change her robe into a clout, too narrow, and too thin, to stand her need in any stead, much less to be an ornament fit for her high degree." With these thoughts I would introduce a little book on the different styles of English ecclesiastical architecture, of which the third edition (1838) has reached this country. It is entitled, "The Principles of Gothic Ecclesiastical Architecture, elucidated by M. H. Bloxam," and contains, in one hundred and twenty-three eighteenmo pages, a very instructive view of its subject, in the way of question and answer, adorned with a great number of neat illustrations, derived originally by Mr. Bloxam from English edifices. The gradual development of the English or Gothic style and its decline is succinctly shown, and all the ancient appendages of a church are more or less touched upon and illustrated. It is an elegant little book for five shillings, and must be useful to those who do not look to enter deeply into the subject. It does not require any vast amount of experience or remarkable acuteness, to discover great blemishes in our ecclesiastical architecture. In the general features, no less than in the details, a very general departure from our own principles seems to have taken place. That ungainly wooden tabernacle combining desk and pulpit, never heard of in Christendom till Puritanism came into it, two hundred years ago, is allowed to disfigure many churches; and filling up the chancel, it destroys one of the most striking characteristic features that we saved in the wreck of our old establishments. The question is not an idle one, would Herbert be at home in our Church; or would Jeremy Taylor feel as he was wont in yours? Is there any thing to awaken the poetry of the one, and is there not sometimes what would confine and debilitate the devotion of the other? PHILARCHÆUS.

St. Agnes' day, Jan. 21, 1839.

Note.—This is also the festival of St. Epiphanius. St. Agnes was martyred, about 304. According to Mr. Alban Butler, she was enabled during her sufferings to strengthen the faithful by various miraculous acts. He says her festival was "formerly a holyday for the women in England." She is still commemorated in the Calendar of the Church of England.

For the Churchman.

STANDARD PRAYER-BOOK.

Mr. Editor,—"Alius" thinks he finds in the "statement" of the committee on the Standard Prayer-book "light enough" to justify said committee in their proposed alterations in our institution service. There may be light enough for him; but there certainly is not for me. And this for the simple reason, that it does not disclose *regular constitutional action.* The committee make it appear that some thirty years ago, the General Convention, while providing for the institution of an associated rector, expressed an opinion unfavorable to the office. They make it appear that the last General Convention altered a canon, and changed the constitution in matters embraced in the institution service. But they have not, nor has Alius, thrown any light on the question whether the General Convention has altered that service itself. The regular mode for altering it is pointed out in the following clause of the eighth article of the constitution:—"No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the articles of religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the convention of every diocese, and adopted at a subsequent General Convention."

Now, Sir, I want "light enough" to direct me to the General Convention in which the contemplated alterations in the institution office were proposed, and by a resolve thereof made known to the convention of every diocese; and to the subsequent General Convention at which they were adopted.

And my word for it, Mr. Editor, our whole Church will call for such light, if a Prayer-book comes out with those alterations; for there is no feeling more strongly rooted in the breasts of Churchmen than that of repugnance to any principle which would throw down the barriers erected around their liturgy and articles, and subject them to infringement by indirect legislation. UNUS.

THE CHURCHMAN.

SATURDAY, FEBRUARY 2, 1839.

THE STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The attention of candidates for orders, and other persons interested in the proceedings of the Standing Committee, is particularly directed to the following resolutions of that body:—

"*Resolved*, That the Secretary call a meeting of this committee on the first Monday of every month, at two o'clock, P. M., provided there be papers in his hands requiring its action.

"*Resolved*, That special meetings be called only in cases of *extreme urgency*, and on the written warrant to that effect of the chairman of this committee.

"*Resolved*, That whenever a special meeting of the committee is called, the Secretary shall specify in his notice the purpose for which such meeting is called.

"*Resolved*, That it is expedient and proper that all papers to be acted upon by this committee, be addressed by the applicant in whose favor they are drawn, directly to the Secretary.

"*Resolved*, That an official notice of these resolutions be inserted at least once a month, in such of the Church journals as the Secretary may deem expedient.

THOMAS HOUSE TAYLOR,
Secretary of the Standing Committee."

CHURCH MUSIC.—From the tenor of an article published some weeks since, the reader will have no difficulty in concluding, that neither opera music, nor the rugged melodies of Puritanism, have the least connection with our *ideal* of those lofty praises which befit the temple of the LORD. The introduction among us of the lighter class of secular compositions, or of any which have been identified with objects more or less unhallowed, is fortunately not very much to be apprehended; because, in the present profusion of sacred music, there is no demand for them; and, more than all, their use would be as revolting to an intelligent choir, as to the most fastidious portion of a congregation. The Protestant Episcopal Church has certainly been less inclined than some of her neighbors to the admission and naturalization of secular melodies; so much so, indeed, that even in the *instrumental* department, few of her organists venture to transgress in this direction, without feeling the necessity of disguising their treachery, and being afterwards well rewarded by a troublesome fear of detection and sharp rebuke. The very sensitiveness which has lately been aroused by supposed aggressions on the purity of our choral music, shows with sufficient plainness the keen and watchful vigilance which stands ever ready to frown upon the intrusion of strains borrowed from corrupt sources. Such a spirit deserves at all times to be honored; and the only regret is, that in the present instance there should have been so unequal a balance between zeal and knowledge.

But though there is little to fear from opera music, there is much to apprehend from something not a whit better. We sincerely believe that the worship of GOD is as much dishonored and defiled by the grim melodies and intolerable harmonies which are sometimes dignified with the name of "good old tunes," as it would be by the actual introduction, without disguise, of certain movements in the Zauberflote, Don Juan, Clemenza di Tito, or even Blue Beard itself Nay more; for if there is any truth in the principle that GOD should be served with the best we can offer, and that it is an affront to his majesty to bring the blemished when we might have offered the spotless, we verily think that a purer tribute might sometimes be snatched from the secular orchestra, and laid on GOD's altar, than could be found among the worthless oblations which, not unfrequently, rustic harmonists have manufactured and inflicted upon the Church. And why? For the self-same reason which operates in the cultivation of excellence in all other sacred things, and the banishment of deformity and ignorance where holiness should be set forth in its beauty. Why are costly and magnificent buildings erected for divine worship? Why are the vessels of the altar formed of the precious metals? Why are our church organs so rich and gorgeous? Why do we value talent and refinement in our clergy? Why do we applaud the elegance of our liturgy? Why should we frown upon grammatical blunders and doggerel rhyme, if ill fortune should intrude them into our services? We ask, in full confidence of what the answer *must* be, Why are we so careful about *these things?* Unquestionably not for our own honor and glory, GOD forbid! but in testimony of that high and sacred reverence which even nature herself would teach us to be due to the King eternal, immortal, and invisible. Let this be granted, as we doubt not it will be, by every sound Churchman, and then we are prepared to inquire, why should not the *musical services of the Church* demand and receive that intelligent appreciation, and that rank in the scale of importance, which are so universally and tranquilly accorded to other sacred things? Nay, why does not music, with good reason, *take precedence* of such matters as architecture, &c., from the fact of its nearer alliance, if not identity, with the solemnities of divine worship? The reply will probably be, that the mass of men are better qualified to judge of architecture, rhetoric, poetry, &c., than of the qualities of scientific music; that they can understand Christopher Wren, Michael Angelo, Massilon, Heber and Keble, as it were by natural instinct; while the conceptions of Haydn, Mozart, Graun, and the cathedral composers, are all a mystery to them; and, like Paul's preaching, are little better than foolishness to one party, and a stumbling-block to another. This, we allow, may be true in some cases to its full extent; but it is not in the same degree true of the whole community. There are hundreds, be it known, who would stand appalled at a respectable Gloria Patri in church, who have no difficulty in digesting a piece of an opera in the drawing-room. A voluntary by Rink is to them all Arabic and Greek; but an overture by Rosini, or a Fantasia by Hummell, is as plain and intelligible as a New England Primer. Now this is utterly marvellous, and would go far to prove that the atmosphere of consecrated buildings has a wonderful narcotic effect on the musical faculties, and that bronchitis in the pulpit is, after all, more than balanced by paralysis of the tympanum in the pew.

We believe then, that though a scientific acquaintance with music may indeed be a rare thing, yet the ability to understand and to appreciate in some degree the better class of church music, is more general than is supposed; and by the aid of that moderate cultivation, which, one would reasonably think, that few would neglect, the praises of GOD's temple might be brought up, at least, to the level of those applications of the art which are devoted to less holy purposes; and might in the end be redeemed from that unfortunate place of inferiority which, in comparison with things of less consequence, they have been compelled to occupy.

Let it not be thought that under high-sounding names, we are plotting the introduction of a system of "light and unseemly" musical vagaries, borrowed from other than lawful sources. The Church could never be benefited by so arrant a trespass on her rubrics; and we should cry shame on the orthodoxy that could fall into so weak a temptation. We plead only for the restoration of the legitimate music of the Church; of the pure, dignified, and impressive strains of which we have before spoken. Much of our present music has been derived from sectarian sources. It has not the spirit and odor of the Church, and for aught we can see, is self-doomed and almost irreclaimable. By the admission of this unbaptized trash, the American Church has grievously suffered; her psalmody has been corrupted, and even her chanting—that glory of her services—has shared in the damage, and become thoroughly infected with more evils than we could name. We know no better remedy for this deterioration, than to seek for our music where we obtained our liturgy and our Episcopacy. The cathedral service of England is unquestionably our highest model, though in some respects differing from that of ordinary parish churches. The mode of chanting there prevailing may be considered as the perfection of that portion of our worship; and we trust that the time is near when we shall find our advantage in a closer imitation of its beauties. Our city churches have the ability to set a standard, which shall not only enhance immeasurably the devotional effect of our services, but by diffusion, carry the work of improvement to the most distant parishes in the land. The attempt would be deserving of all praise; and if successfully prosecuted, would commend itself to the good wishes of every son of the Church, not excepting, we are sure, even our good friend "AN OLD EPISCOPALIAN." W. S.

Hannah, the Mother of Samuel the Prophet and Judge of Israel. A Sacred Drama. Boston: James Munroe & Co. 1839.

There have been so many failures in the kind of composition here attempted, that the announcement of a new effort will probably raise no great expectation. In that case, judging from the effect on our own mind, the reader of "Hannah" will be agreeably disappointed. Without bearing the impress of extraordinary genius, and without a studied conformity to the laws of dramatic composition, the work is yet evidently the production of a poet and a scholar. Its interest is diversified and well sustained, its sentiment healthful and appropriate, its language chaste and beautiful, and the tendency of the whole is unexceptionably good. The author is evidently actuated by higher motives than the mere love of literature or literary fame. We know him not, but thank him for the pleasure which he has afforded us, and wish his drama may find its way to the centre table of every family desirous to cultivate letters in connection with religion.

The following extract from the author's preface will help to explain his design.

"Another object is to exhibit the workings of the religious sentiment in a mind situated as was the wife of Elkanah, in an age when JEHOVAH was manifest Theocrat in Israel, and when the predictions through their forefathers opened new and strange hopes to the mothers in the twelve tribes. The character of Hannah, as it may be collected from the condensed relation on which the following pages are founded, appears to be eminently spiritual; evincing an uncommon fortitude, and forbearance, and purity, sentiments of exquisite delicacy, an unresisting acquiescence in the will of GOD, and unfaltering hope in his mercy; so that the representation of her feelings given by us is not, it is trusted, unnatural or improbable. Moreover, she was endowed with a prophetic inspiration; and she was worthy of it, as also of the dignity to which she was appointed in being the parent of Samuel. By her faith he was raised up, in a wonderful Providence, to be a prophet and a judge in Israel, and to prepare for the advent of the Messiah of mankind.

"One who cannot admire, in the character of Hannah, her patient submissiveness under affliction, her steady confidence in GOD, her cherished desire (hallowed by its motives) that she might at length devote, to her Father in heaven, that most precious gift which a mother may lay upon His altar, has yet to realize the possession of some of the deepest, and purest, and loveliest rudiments of our devotional and social nature."

The following scene displays less original power than any other in the book. We have selected it for the vividness of the picture and its spirited imitation of the original. The scene is at "Ramah, at the house of Elkanah, in the latter part of the afternoon, at the circumcision of the infant Samuel, about forty days before the feast of the Passover next following that when the former acts occurred. The company is conversing with Elkanah and Hannah, until Mohel enters; and the service is commenced with the chanting, by Mohel and the company, responsively, of the song of the Israelites as recorded in Exodus xv 1–18, 21."

MOHEL.—I will sing unto the LORD,
He hath triumphed gloriously;
COMPANY.—Horse and rider by his word,
He hath thrown into the sea.
MOHEL.—Him, my saving strength, I praise,
He is Israel's consolation:
COMPANY.—Loud to him our song we raise,
He is Israel's sure salvation.
MOHEL.—Him, my GOD, I glorify,
In his holy habitation:
COMPANY.—He, our fathers' GOD, on high,
Reigns supreme o'er every nation.

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—As a mighty man of war,
In his strength JEHOVAH came:
COMPANY.—All his foes he smote afar,
Great JEHOVAH is his name.
MOHEL.—Pharaoh's chariots and his host
He hath buried in the deep:
COMPANY.—All his chosen captains, lost,
In the Red Sea drowned, sleep,
MOHEL.—Waves have covered every rank,
None pass over, no, not one:
COMPANY.—In the rushing floods they sank,
To the lowest depths as stone.

CHORUS

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—Thy right hand, O LORD, is glorious,
From thy power the people flee:
COMPANY.—Thy right hand, O LORD, victorious,
Hath destroyed the enemy.
MOHEL.—In the greatness of thine ire,
Thou o'erwhelmedst them with trouble.
COMPANY.—Sending forth thy wrath like fire,
Thou consumedst them as stubble.

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—At thy blast the waters leap,
All their waves together band:
COMPANY.—Floods rise upright as an heap,
Emerald walls on either hand:

MOHEL AND COMPANY.

From the dry ground rising steep,
All congealed the sea-depths stand.
MOHEL.—Egypt said, I will pursue,
I will overtake their train:
COMPANY.—I will seize their spoil, my due,
I will triumph in their slain:

MOHEL AND COMPANY.

I will draw my sword anew,
I will make them slaves again.
MOHEL.—Thou, LORD, blowedst with thy breath,
And the sea enclosed them all:
COMPANY.—Lo, as lead, they sink to death,
Where the mighty waters fall!

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—Who, among the gods, doth shine,
Like to thee, JEHOVAH, great?
COMPANY.—Who hath majesty like thine,
Glorious in thy saints that wait?

MOHEL AND COMPANY.

Reverend in thy praise divine,
Doing wonders in thy hate?

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—Thy right hand the billow rends,
At thy voice the oppressors die:
COMPANY.—Earth her secret bars distends,
In the abyss the wicked lie.
MOHEL.—Thou hast led us forth at length,
Thou, with judgments, sav'st the lowly:
COMPANY.—Thou hast guided us, in strength,
To the dwelling of the holy.

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—For JEHOVAH's wonders' sake,
All the nations round shall quail:
COMPANY.—Palestina sorrows take,
Her inhabitants shall wail:
MOHEL.—Edom's princes then shall quake,
When our hosts the battle hail:
COMPANY.—Moab's mighty men shall shake,
Trembling all their force assail:

MOHEL AND COMPANY.

Canaan's kings submission make,
In their hearts their courage fail.

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—Fear and dread shall fall upon them,
Israel safe shall dwell alone:
COMPANY.—By thy greatness, LORD, we won them,
By thine arm they're still as stone:
MOHEL.—Till thy people, O JEHOVAH,
Shall possess the promised land:
COMPANY.—Till the people shall pass over,
Thou hast purchased with thy hand.
MOHEL.—Thou shalt bring them in and plant them
In the mount of ancient story:
COMPANY.—O JEHOVAH, none shall daunt them,
In thy place of dwelling hoary:

MOHEL AND COMPANY.

Thou, O LORD, thy home shall grant them
Thou shalt stablish them with glory.

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—GOD JEHOVAH, throned in light,
Holy hosts of heaven adore:
COMPANY.—GOD JEHOVAH, Israel's might,
Reigns on earth forevermore.

CHORUS.

O sing ye to the LORD, for he hath triumphed gloriously,
The war-horse and his rider he hath thrown into the sea!

MOHEL.—(*standing over the child, who is held in the arms of the godfather, a friend of Elkanah, called "the witness," or "master of the covenant."*)
O GOD, our king, and King of all the world,
We bless thy holy name for thy vast works;
And for this special grace we praise thee, LORD,
That by thy wise commandments and thy word,
Thou sanctifiest us a holy race,
And hast bestowed on us this covenant sign,
To seal us by thy name in Israel!

(*The sacramental rite is then performed, after which the father offers this prayer:*)

ELKANAH.

GOD of our fathers, here accept our thanks,
As for thy wonders by our fathers wrought,
And for the goodly land of corn and wine,
Of milk and honey, our inheritance,
So for thy favors to our children given,
And for thy covenant with this infant boy!
JEHOVAH, bless the child, and give him grace,
Prolong his days within this promised land,
In health, and peace, and full prosperity;
May he thy statutes love, and keep thy law,
And see thy house of worship beauteous built;
The LORD take vengeance on his enemies,
And put the foes of Israel all to shame;
Write thou his name, O GOD, upon thy roll,
Among the names of righteous men and just;
And give him wisdom for thy service' sake,
And for thy people's good in after time!
O GOD, thy will be done!

COMPANY—(*addressing the father.*)
The child is sealed,
He wears the sign of great JEHOVAH's love.
Do thou thy duty, and watch all his ways;
Cause thou thy son to enter in the law,
In marriage with a daughter of our race,
And in good works, e'en as he enters now
The covenant of our father Abraham.
JEHOVAH bless his son!

MOHEL—(*speaking to the mother.*)
Name thou this child.

HANNAH.

Long did I wait on GOD, who heard my voice,
And sent a gracious answer to my prayer,
Samuel I call his name, when first he lived,
In token of JEHOVAH's bounteous love,
E'en first, before his father had embraced,
To own, and bless the babe; and now, once more,
In memory of my GOD, I call his name
Samuel, because *I asked him of the* LORD.

MOHEL.—(*wetting the lips of the child with wine.*)
His name is *Samuel.* Henceforth he will prove,
That, while our GOD abhors iniquity,
His eyes are still on righteous Israel bent,
His ears are open when the faithful pray.
JEHOVAH bless the babe, and fill his cup
With blessings of the earth, and heavenly gifts!
JEHOVAH bless the parents of the boy,
With length of days, and joy in this their child!
JEHOVAH bless these friends assembled here,
As each may need, and as his goodness prompts!
JEHOVAH bless our Israel in the land,
And prosper us, and glorify his name!

(*Mohel and the company now chant or recite, responsively, the 128th Psalm.*)

MOHEL.—O blest, thrice blest, is every one,
That fears the LORD, and loves his praise:
COMPANY.—That loves JEHOVAH GOD alone,
And walks in his most perfect ways!
MOHEL.—For thou shalt have prosperity,
Thy GOD will happiness impart:
COMPANY.—It shall be ever well with thee,
And GOD's own blessings fill thy heart.
MOHEL.—Thy wife, a tender, fruitful vine,
Shall grace and beautify thy home:
COMPANY.—Thy children, olive plants, shall twine
Round thee, and round thy table come.
MOHEL.—Behold, the LORD this man shall bless,
That fears his holy word and name:
COMPANY.—JEHOVAH shall this man confess,
And all his adversaries shame!
MOHEL.—The LORD, from his most holy place,
Shall bless thee in his heritage:
COMPANY.—And with the brightness of his face
His people bless from age to age.
MOHEL.—Yea, in thy happy latter day,
Thy children's children thou shalt see:
COMPANY.—Sweet peace on Israel ever stay,
And GOD our own JEHOVAH be!

(*The witness gives the child to the godmother, or female attendant, who returns him into the arms of his mother; and the company retire, saying, one by one, to the father, as follows.*)

Long life and all of happiness be thine,
And as thy joy is full in this young child,
Thus be thou present at his marriage-feast!

(*In the court, after this, they are entertained at the table of the hospitable Elkanah.*)

The following verses, though late in their appearance, were sent to us in good season for the occasion which they celebrate. Judging them at first by the usual standard of classic Latinity, we were deterred from publishing them from their violations of prosody. It has since occurred to us, however, that the writer intended to adopt another standard which substitutes accent for quantity. In this light the effort may find favor.

MYMN ON THE NATIVITY.

Christus æterni soboles parentis—
Almus humani generis Redemptor,
Venit, quem vatum cecinere omnis
Chorus celebris.

Æquorum, cœli Deus, atque terræ
Natus Josephi "patiens vocari,"
Virgo quem rerum domus ac egena,
Tulit in antro.

Fastum si quivis animo jam fovet,
Cernat exemplum graviter decorum,
Spectet si versus, oculis fidei
Bethlema sanctam

Christe qui totum moderaris orbem,
Cuncta disponens valide, precamur
Spiritum nobis tuum ad docendam,
Mitte salutem.

Astro qui reges rutilo direxti,
Dona speloum ad sacrum ferentes,
Servum et Moysen ignea columna—
Dirige gressus,

Summa cum orbi venerit ruina,
Membra imo ex tumulo evocans,
Judicem omnes te adorabunt
Nubibus cœli.

Lucis fons puri, Davidis tu clavis,
O! et rex Israel hominumque sator,
Parce nobis oro—parce per crucem,
Jesu Redemptor.

Anson Co. N. C. Christmas day 1838. J. B.

Mrs. Sarah Wakefield, an English lady lately deceased, bequeathed £12,500 to various charitable and religious institutions. Among other bequests is one of £500 to the Society for the Promotion of Christian Knowledge, and another of the same amount to the Society for the Propagation of the Gospel in Foreign Parts.

The foundation-stone of a statue of Dr. JOHNSON has been lately laid at his native town, Lichfield, by the Rev. Chancellor Law.

The Bishop of Norwich and the Bishop of Durham are each said to have subscribed for a volume of sermons to be published by some Unitarian preacher. Those who charge the members of the Church of England with undue liberalism or laxity in doctrine would do well to peruse the severe and numerous invectives which this proceeding of the two bishops has provoked from many of the secular prints.

The Conservative Journal, for example, commences an article of almost two columns length as follows.

> "The consternation which has been produced throughout the country by the publication of the astounding fact that the bishops of Durham and Norwich have each subscribed for two copies of a volume of sermons about to be published by a teacher of the awful Socinian blasphemy, is indeed tremendous, as well it might be. Thousands and thousands of pious Christians have been struck with horror and alarm at the idea of two persons holding the high and holy office of bishops in the Church of CHRIST, having insulted their faith by traitorously encouraging a most soul-destroying blasphemy; whereby the glorious Being whom they profess to serve is robbed of his deity and his honor, and reduced to a mere man like ourselves; nay, to one of the worst of men; for if our admirable LORD, who is over all GOD blessed for ever, be not "*very* GOD *of very* GOD," he is—we almost shudder to pronounce it—the veriest impostor that ever lived. And, if such be the character of our LORD, what are these two bishops but a brace of impostors at second-hand; for upon the fact of our blessed Saviour's divinity rest all the spiritual authority and power which they possess in the Church of GOD!"

Similar articles have appeared in other papers. "A friend of Dr. Maltby, the bishop of Durham, has publicly denied the charge. The names of the two prelates did certainly appear as subscribers, but it is stated that they have since disappeared on the published lists."

Since writing the above we have seen letters from the above-named prelates to their respective archdeacons, explanatory of their proceedings. Both of course disavow the intention of sanctioning the fundamental errors of the Unitarian creed, and both represent their subscription as an act of courtesy to an amiable and learned individual, whose writings were of a practical and not a controversial nature. Dr. Maltby refers to the patronage extended to Dr. Lardner by the bishops who were contemporary with him, almost all of whom subscribed to his works, although among them was to be found the celebrated and heterodox letter on the Logos. The bishop of Norwich states that his consent—"as a personal compliment to an old man of eighty"—to take a copy of his book, was accompanied with a distinct request that his name should not be inserted in the list of subscribers, lest his motives should be misapprehended. After due allowance for the political excitement, which mingles more or less with all the religious discussions in Great Britain, the affair is a gratifying proof of the settled aversion with which the public there regard the abominations of the Socinian heresy.

An Address on Collegiate Departments of the English Language and Literature. By B. P. AYDELOTT, D. D., President of the Woodward College, Cincinnati. Cincinnati: Kendall & Henry. 1838.

We are pleased to see the diffusion of such sentiments as those in the annexed paragraphs.

> "*Encourage the more general, thorough, and practical study of the Greek and Roman classics.* There is, from a variety of causes, in the minds of many persons, a prejudice against classical learning, and consequently an indisposition to encourage its pursuit. With only one class of these objectors are we now particularly concerned. It is those who suppose that proficiency in Latin and Greek must be at the expense of English; that to be masters of those languages we must necessarily be ignorant of our own. Hence they argue, that as scholarship in the vernacular is essential to the business of life, so the less the dead languages are meddled with the better.
>
> "But precisely the opposite to this is the truth. And it is only because such persons are so slenderly versed in their own tongue, that they have fallen into this mistake. A very little research into the history, structure, and criticism of the English, will make one feel his need of Latin and Greek. He will find difficulties besetting his path, and clouds resting upon it, which nothing but the faithful study of the ancient classics can clear away.
>
> "It is a trite remark that things are best known by comparison. And this holds true in nothing more than in the case of languages. Hence it may be safely affirmed, that he has yet much to learn of his own language who has never compared it with another. A flood

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* It is only to be regretted that the matter of the Synagogue had not been written in prose. Its excellence must always recommend it.

of light is shed over the English, when viewed side by side with the Greek or Latin. We mention these in particular, because, with the exception of the Anglo-Saxon, our tongue is most indebted to them.

"Again, much of the beauty of our standard poetry is lost upon the mere English reader; and the finest turns of our most distinguished orators not unfrequently derive nearly their whole force and elegance from their classical allusion. Neither Milton nor Burke can be justly appreciated without an acquaintance with the literature of Greece and Rome; and the more familiar we are with the latter, with the higher relish will we hang over the pages of the great English poet and orator.

"It is not merely incident and illustration we derive from the store-house of classical learning, but many of our most forcible phrases and delicate forms of expression, and very much of our beautiful imagery, are borrowed from the same rich treasury. The energy and exquisite elegance of these will be best seen and felt by one who has traced them from their source, and viewed them in those varied lights in which they will be presented to such a reader.

"So obviously true are the foregoing remarks, that we have never conversed with an individual who had attempted to penetrate to the depths of English learning, that was not induced to take up the Greek and Latin; or who did not, at least, regret his inability to undertake the study of them. Such persons quickly discover, and never fail to acknowledge, the immense advantages which a classical education must give to its possessor. In this way, then, a closer attention to the English language and literature, cannot fail to promote the more general and thorough study of those of Greece and Rome.

"But this is not all—such attention to our own tongue will make the study of the ancient classics more *practical* also. The instructer will lead onward the pupil in Latin and Greek, not so much for their sake, as their subserviency to the English. He will keep this idea continually before the mind of the learner. Hence he will carefully trace the analogies between these languages and his own, mark their differences, show wherein we have been indebted to them, and how this obligation might be advantageously increased. In a word, the classical teacher will strive to improve those many opportunities which his course of instruction gives him, to advance the pupil in the knowledge of the origin, structure, and peculiar excellences of his own tongue, and the means of benefiting it. And hence, just in proportion as the latter attainment is an object of desire with the preceptor and pupil, will they be induced to a more *practical* study of the Greek and Latin classics."

From a notice of a late visitation sermon preached by the Rev. Dr. Croly, we take the following eloquent passage—a quotation from the sermon.

'In full contrast to her adversaries, the people see the Church of England, with all her ancient majesty unimpaired, and with even more than her ancient vigor awakened; sustaining the purity of her own doctrines and discipline, yet allowing to every man the full rights of conscience; ministering to the good order of the state, yet keeping aloof from the factions and follies of the time; indefatigably laboring for the poor, yet disdaining to court popularity by a bribe to their passions. With new respect and gratitude, they see her, in all the tumults of the period, steadily pursuing her way to the public welfare, forming great plans of education, gathering the multitude into new temples, pouring out her munificent charity to her afflicted brethren at the ends of the earth, spreading that most exalted gift of human benevolence, ***the Bible***, wherever man can live and be redeemed, and planting her dignities, her discipline, and her principles, in mighty kingdoms, yet to reflect her image on a bolder scale. Like the sacred tree of India, projecting her noble branches far and wide, that touch the ground only to take root, rise in statelier beauty, and sanctify the land with a broader shade.'

From another paragraph the whole of which, as referring to the Establishment, may not prove uninteresting to our readers, we take the following happy and comprehensive sentence.

"Schism and superstition are alike the natural enemies of the Church of England. Schism, by making religious opinion the rule of authority, makes religious confusion a principle. Superstition, by making authority the rule of all opinion, makes religious tyranny a principle."

Demonstration of the Truth of the Christian Religion. By Alexander Keith, D. D. Author of the Evidence of Prophecy, &c. New York: Harper & Brothers, and Sherman and Trevett, Prot. Epis. Press. 1839.

The expectations which have been raised by the celebrity of the treatise on prophecy are not likely to be disappointed in the present work. As far at least as we have read, the author seems to have handled his subject with some originality of manner, and considerable fulness on the several topics which he selects. The chief excellence of the work, however, consists in its presenting in a popular form the evidences of revealed religion in connexion with the discoveries of modern science. A *popular* work on this subject has long been needed, and Mr. Keith's book probably comes nearer to supplying the desideratum than any thing which has yet been published. We shall give a more extended notice of the work in our next.

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priests' Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready.

Bishop Onderdonk's next lecture to Candidates for orders, and young men desirous of becoming Candidates, will be delivered in the Chapel of St. Peter's Church, to-morrow evening. Service to commence at 7 o'clock.

The Rev. Richard F. Burnham, late a presbyter of this diocese, having removed, with a letter of dismission, to that of Pennsylvania, and been there received, has changed accordingly his canonical residence.

To Correspondents.—"J. C." "S. W. C." and "H." in our next.

☞ Several articles intended for this number are unavoidably omitted.

Bishop Chase's College, in Illinois, is to be located in Peoria county. At the government sale of public land in December, he purchased 2500 acres in that county, with the funds he obtained in England, and has purchased a farm for his own residence (Robin's Nest) in the same vicinity. The institution is to be called Jubilee College—being the consummation of a seven year's effort. He supposes the income of the lands will ultimately prove an abundant endowment for the projected seminary.

Christian Statesman.

MISSIONS TO GREECE.

The American Church seems at last to be awakening to a sense of the irregularity of its missionary proceedings in Greece, and is prepared, not perhaps to recede, but to take measures to prevent worse evils that may grow out of them. At a meeting of the Board of Missions, held in Boston, in June last, it was moved by Dr. Jarvis, "That a committee be appointed to consider whether any, and if any, what regulations are expedient, with regard to missionary operations in countries already under foreign Episcopal jurisdiction, and to report thereon at the next meeting of the board." But as this resolution appeared to many to involve the question whether foreign missions should be prosecuted at all in countries under Episcopal jurisdiction, it was modified in the following manner,—"That a special committee be appointed to collect and report such information as they may deem calculated to promote the success of our missionary operations in foreign countries under Episcopal jurisdiction." This resolution was adopted, and a report drawn up by Dr. Jarvis, which was read before the Missionary Society of the Church, i. e., before the General Convention at Philadelphia, on the 6th of September last. "A report," says the New York Churchman, "containing more valuable information, derived from rare and original sources, respecting the state of the Oriental Churches, than is at present to be found in any popular and accessible form." It was then moved by Edward Newton, Esq., that "a committee be appointed for the purpose of acting on the information embodied in Dr. Jarvis's report, and devising regulations for the conduct of missionaries abroad where the Church is formed." This led to an animated debate, in the course of which the resolution was violently opposed by a Dr. Tyng, who may be considered as the representative of those who are so enamored of the glories of foreign missions, as to be almost blind to the miseries of the lost sheep wandering around their own fold, and so fearful that their charity should ***end*** at home, that they will not even ***begin*** it there. He was for paying no attention to a foreign Episcopate, and attempted to show "that the Church of England had always conducted its missionary operations in foreign countries *independently*, and without recognising the authority of Churches there formed." The more shame to her if she had! The Rev. Dr. was answered, among others, by Bishops Doane and M'Ilvaine, the latter of whom put the case pertinently: "Suppose we sent missionaries into England, who should preach against Church and State, and who, listening to some discontented spirits, should attempt to form an independent Episcopal Church in the see of Canterbury, would not this be schism? And should we not have regulations to prevent such an occurrence? Or suppose the Church of England should send their missionaries into Ohio, and attempt to form churches, and govern them in disregard to or in violation of the Episcopal authority of Ohio, would not this be schism? For his own part, he should think a missionary sent into Persia or Greece would be thankful for this board to adopt such regulations as might direct him in his intercourse with the Churches of these countries, on points on which we and they materially differ." The bishop pleaded primitive precedent for sending missionaries into Episcopal regions distant from our own, where we considered the Churches as unsound, or in need of counsel or information; and he would have the committee say what was the point that would authorize such a mission, and what rules should regulate the intercourse of our missionaries with foreign bishops. Dr. Hawks, at the conclusion of an able speech, said, "Here is a land with Churches under Episcopal jurisdiction, shall we enter it, and tell the people that they are in darkness, in the gall of bitterness and the bond of iniquity, and must perish if they do not abandon their Church? Oh, no. This is the curse of the Roman Church; such was their conduct towards the Christians of St. Thomas, to whom they left the alternative of renouncing their Church or entering the dungeon at Goa." The resolution finally passed with only *one* dissenting voice, that of the Rev. Dr. Tyng, of Philadelphia, so that we hope something will be done to correct the anomaly of sending a mission into a Church which the Americans recognise as a sister.

Edinburgh Episcopal Magazine.

SUMMARY.

A Dictionary of the Church, containing an Exposition of Terms, Phrases and Subjects, connected with the External Order, Sacraments, Worship, and Usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By *Rev. Wm. Staunton.* New York: *Sherman & Trevett*, 1839.—To the readers for whom this volume is more especially designed, our recommendation would be needless. A full exposition of the admirable ritual of the Episcopal Church, in a popular and attractive form, is a desideratum that has long been felt. The excellence of the Book of Common Prayer has been appreciated by intelligent Christians of every denomination. It has ever been regarded as among the first of devotional compositions, while its literary merits have placed it among the standards and classics of our land's language. The origin and history of the services connected with the Prayer-Book, constitute a subject of interest to the antiquarian, while their reasonableness and propriety will be recognised in proportion as they are understood. In the work before us, those expressions which in the lapse of time have changed their signification, or become altogether obsolete, are fully explained. Many who are frightened with the name of a dictionary, will be surprised when we assure them that it not only contains much useful information, but also much agreeable reading. The style of Mr. Staunton is always clear and forcible, and in the vindication of his Church, kindles into eloquence. In the maintenance of theological peculiarities, his firmness has never led him into a breach of the cardinal principle of charity. We have room only for two extracts. In the conclusion of the article entitled "Liturgy," is the following passage:

"There are the prayers of such men as Chrysostom, Gregory, and Cranmer, with a 'noble army' of others, whose names are high in the estimation of every true Christian. And there we have the rich and heavenly spirit of the olden time—the time when men 'walked with God' and earnestly contended for the faith delivered unto them. If we shall ever catch the fervor of those primitive days, will it not be when the incense of prayer is offered in the same censer of antiquity? Blame us not, then, if we value our liturgy. It embodies the anthems of saints. It thrills the heart with the dying songs of the faithful. It is hallowed with the blood of martyrs. It glows with sacred fire. Long may it resound in the temples of the crucified—loud be its seraphic strains—mighty its swelling chorus—eternal the angelic hymn, Gloria in Excelsis Deo."

Again, the article on "Burial Service":

"Religious solemnities at funerals can never be lightly esteemed by those who reflect on the destiny of the human body. That body is the handiwork of God, and will one day be raised, to renew a life, not of months and years, but of immortality, like that of the angels of heaven. Among all the usages of the Church, there is none which takes us so near to the brink of eternity as this; which opens so vast a range of meditation on futurity; and which gives a more healthful tone to a mind too apt to be cankered with this world's pursuits."

New York American.

A Dictionary of the Church, containing an Exposition of Terms, Phrases, and Subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States, by Rev. Wm. Staunton. Published by Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton-street, 1839.—The Episcopal community are much indebted to the enterprising publishers of this work for supplying them with a convenient manual explanatory of the peculiarities of their Church. Their venerable liturgy, like the translation of the Bible, is a standard of our language, and consequently fewer phrases occur in it which have become obsolete or have changed their signification, than in most of the productions of that period. There are some expressions, however, which unexplained will either be unintelligible to the modern English reader, or at least will be imperfectly understood. All such are amply elucidated in the Dictionary. Independently of its language, the Book of Common Prayer presents difficulties of another character. Its services are mostly unknown in many parts of our country, and in others their propriety is unappreciated. A popular exposition of them will do much to remove prejudice, and prepare the way for an impartial investigation of the theological peculiarities of the Episcopal Church. Besides this, the general reader will find in Mr. Staunton's volume much curious and interesting information, conveyed in a style admirably adapted to his subject, at once clear and forcible, and sometimes characterized by an enthusiastic fervor that almost rises into eloquence. Though his task is a new and untried one, he has performed it with singular ability. His own opinions are expressed with manly candor and firmness, and those of others are never misrepresented. With reprobation of what he honestly esteems error, he has no uncharitable spirit to those by whom the error is entertained. We cordially commend this volume to all, in the assurance that all will find in it instruction and delight.

New York Gazette.

The Rev. Charles V. Kelly was instituted to the rectorship of St. Stephen's Church, Harrisburg, by Bishop H. U. Onderdonk, on Sunday, the 30th of December. Prayers by the Rev. Mr. Clemson, and sermon by the bishop. The Rev. Mr. Greenleaf of Carlisle assisted at the holy communion.—*Episcopal Recorder.*

New Jersey.—On the 21st ult. Bishop Doane instituted the Rev. F. Ogilby to the rectorship of St. James' Church, Piscataway. On the 22d, the Bishop confirmed three persons in Trinity Church, Woodbridge, and instituted the Rev. F Ogilby into the rectorship. On Sunday, December, 23, the bishop consecrated to the worship of Almighty God, Grace Church, Newark. The building has cost $3,000. Dr. Chapman is rector-elect.—*Ibid.*

New York Colleges.—Governor Seward, in his message to the legislature, gives the following view of the colleges in the state:—

Union College continues to maintain its high rank among the literary institutions of our country. It has three hundred students. Within the last ten years eight hundred and seventy-four persons have received from its faculty their first degree in the arts.

The college at Geneva enjoys scenery and associations eminently congenial to literature, and is happily located in regard to its sphere of usefulness. It is already beginning to justify the long-delayed and limited public favor it has received. Its number of students is fifty, being an increase of forty within two years.

Hamilton College is surmounting the embarrassments with which it has so long struggled, and gives gratifying promise of renewed usefulness.

Columbia College, in the city of New York, contains one hundred and fifty-seven students, which is an increase of twenty-seven over the number of the preceding year. None of our scientific institutions have more faithfully and perseveringly maintained their standard of preparatory qualification, more diligently discharged the duties of instruction, nor sent into public life men of more eminent abilities, sound learning, and elevated patriotism, than this ancient and venerable institution. It was excepted from the legislative patronage bestowed at the last session. Is it not both wise and just to admit it to an equality with other institutions?

Academies.—The same public document says—

There are one hundred and forty-six incorporated academies, seventy-nine of which are subject to the visitation of the regents of the university, and participate in the distribution of the literary fund. The act of 1837 renders the terms of admission to these advantages so easy, that it is probable all will soon be placed on the same basis. The number of students in the academies subject to visitation is about ten thousand, and the number in all the academies in the state is estimated to exceed fifteen thousand. The sum to be annually distributed hereafter is $40,000, being an addition of $28,000 to the previous annual appropriation.

Common Schools.—The governor notices the common schools.

There are ten thousand five hundred and eighty-three organized common school districts in the state, of which nine thousand eight hundred and thirty have maintained schools during an average period of eight months within the last year. The number of children between the ages of five and sixteen in the school districts, is five hundred and thirty-nine thousand seven hundred and forty-seven, of whom five hundred and twenty-eight thousand nine hundred and thirteen received instruction in the common schools within the year.

The colleges, academies, and common schools constitute our system of public instruction. The pervading intelligence, the diminution of crime, the augmented comforts and enjoyments of society and its progressive refinement, the ascendancy of order, and the supremacy of the laws, testify that the system has been by no means unsuccessful in diffusing knowledge and virtue.—*Utica Gospel Messenger.*

We have said that the Church of England in this Province numbers now at least 10,000 communicants; and we have to add, that were clergymen of that Church planted throughout the country, wheresoever they are needed and desired, that number would, in a very few years, be increased three or four fold.—*'The Church.'*

Christianity in China.—A letter from St. Petersburgh, dated June 23, says that three hundred thousand Chinese have embraced Christianity, and that there is reason to believe that the persecution of Christians in China is about to cease.—*Barbadian.*

Society for the Relief of Poor Pious Clergymen.—The claims of this excellent institution are, we have great reason to fear, not sufficiently known to the members of our Church. In the course of forty-seven years, during which the society has existed, it has distributed to distressed clergymen two thousand three hundred and twenty-four grants of various sums of money, according to the nature of the respective applications, and the exigency of each case; the whole sum distributed by such grants being sixty-eight thousand two hundred and thirty-nine pounds. The class of pious and diligent persons in behalf of whom this society labors is highly deserving of the consideration and assistance of all who wish well to the efficiency of our ecclesiastical establishment, and who rightly view it as a most powerful instrument, under divine Providence, for promoting true religion and sound morality, in the more sequestered, as well as the more populous parts of England and Wales. The income of the last year amounted to 3745*l.* 18*s.* 7*d.*; and many of the cases of clerical distress relieved by means of the society were of the most painful character.—*Morning (Eng.) Herald.*

Her Majesty and the Rev. Dr. Hook.—Last week we alluded to the report, that Dr. Hook had been forbidden to preach again before the queen—expressing at the same time our doubts as to the truth of the rumor—our belief, that the grand-daughter of George III., the god-daughter of the Duke of Wellington, never could have acted in the manner described. We rejoice to say, that we estimated the character of our amiable and beloved queen rightly; we rejoice to say, that her majesty in this instance, as we will be bold to affirm she has and will in all others, where her own good sense and sound principles can prevail, has conducted herself in a way which merits and must receive the thanks of her subjects; having defeated a ***contemptible court intrigue***, to deprive her majesty of so excellent, honest, and eloquent a chaplain as Dr. Hook.

The facts as we have them from high authority, are as follows:—

A few days after Dr. Hook had preached his memorable sermon, of "Hear the Church," in the Chapel Royal, he was waited upon by a noble lord, better known than liked in the west riding of this county, who told him that ***his sermon had given great offence at court.*** Dr. Hook expressed his regret at its having done so,—stated his firm belief in the principles he had advocated,—principles from which he could not depart; and said, his sorrow arose, not for himself, as he could not retract any thing he had said, but for the queen, that her majesty should disapprove all those sound and scriptural doctrines which he had advanced in his sermon. He added, that if he was to be restricted in the pulpit, he could not retain his office; and the result of the interview was, that Dr. Hook wrote a letter to the queen, resigning the honorable situation of chaplain to the Palace Royal—an office which George the Fourth had bestowed upon him.

The surprise of the queen on receiving this letter, we are told, was excessive. It was shown by her majesty to one of the ladies of honor, Miss Dillon, who advised her royal mistress to send for the Duke of Wellington. The advice was followed; the noble duke took the letter home with him, which we understand is one of the most beautiful compositions ever penned, and carefully read that and the sermon. On his next audience with the queen, his grace told her, there was not a sentiment,—not a line,—in the sermon which ought to call forth the displeasure of a British queen, but the reverse, and he respectfully advised her majesty to send for Dr. Hook. The queen commanded the attendance of the excellent and honest defender of the Church, and was closeted with him for half an hour. In that interview, the queen we are informed expressed her surprise at receiving Dr. Hook's resignation, particularly on the ground stated,—***as she had never taken nor expressed any offence at the sermon in question***, and Dr. Hook left the royal closet chaplain to the queen, ***retaining the appointment at her majesty's express request.***

We repeat, these circumstances have been communicated to us from a quarter that induces us to place implicit reliance upon them; and we ask our readers if they do not fully justify all we have ever said of the parties by whom the youthful and interesting queen is surrounded.—*Doncaster (Eng.) Chronicle.*

We shall be very much surprised to find that Dr. Hook has been forbidden to preach in the Chapel Royal; but, at all events, that was not the circumstance which led to the publication of the sermon referred to as the following statement, which we are able to make upon unquestionable authority, will show. When Dr. Hook preached before her majesty it was evident to all who were present that his discourse produced a more than ordinary impression upon the royal auditor. On her return to Buckingham Palace her majesty retired into the gardens unattended, but not unobserved, for she was seen to weep. Her tears, however, were not those of anger, for in the course of the day her majesty was pleased to command that there should be conveyed to Dr. Hook the expression of the high satisfaction she had derived from his sermon. There were, however, persons connected with the court who viewed Dr. Hook's efforts in a different light. To those who are disposed to deal "a heavy blow and great discouragement to Protestantism" the orthodox doctrines of Dr. Hook appeared to convey a rebuke which probably their own consciences told them was but too well merited. The first intimation which Dr. Hook received of the kind offices which his *friends* at court were disposed to render him, was from a right reverend prelate who, on meeting him, exclaimed, "So, Dr. Hook they say you preached a political sermon to the queen." Dr. Hook replied that he would give his lordship an opportunity of judging of the truth of that statement by sending him the sermon for perusal. The sermon was sent and returned with the strongest expressions of approbation. Shortly after another right reverend prelate, alluding to the report which was in circulation, requested permission to read the sermon, which of course was granted, and he, also, spoke in terms of the highest commendation of the discourse, and further advised Dr. Hook, as it had excited so much attention, and was exposed to so much misrepresentation, to "print it, and shame the fools." These are the "circumstances" alluded to in the preface, which led to the publication of the sermon. After this explanation it is scarcely necessary to add, that if Dr. Hook has been forbidden to preach again in the Chapel Royal, which we do not believe to be the case, her majesty's sentiments towards that excellent clergyman have undergone an extraordinary change—from what influence remains to be seen.—*Carlisle (Eng.) Patriot.*

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Septuagesima Sunday, January 27, confirmed 43 in St. John's Chapel.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 766 Broadway.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 23 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 174 East Broadway.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 56 Carmine.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. 3 Park Place.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Third Avenue, between 18 and 19
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Harrison and Staple.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Jersey city.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 13 Roosevelt.
Smith, D. D. Rev Hugh, 95 Twentieth.
Staunton, Rev William, 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

CALENDAR.

FEBRUARY.

3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. 1st Sunday in Lent.
20. }
22. } Ember Days,
23. }
24. Second Sunday in Lent and St. Mathias.

DIED,

In Windsor, North Carolina, on Thursday, January 17, Mrs. Elizabeth Bryan, a native of that place, at a very advanced age. She was early attached, and for a number of years a communicant of the Episcopal Church. She was kind and affectionate in all the relations of life, as mother, friend, and mistress—afflicted with a painful and lingering disease, and fully aware of its fatal termination, she patiently awaited the event with the cheerful, though humble confidence, of one who realized the promise of Him who said, "I will not leave you comfortless."

NOTICES.

SACRED MUSIC.

A Concert of Sacred Music will be given in All Saints' Church on Wednesday evening next, the 6th instant, by the choir of the church, assisted by other amateur performers, under the direction of Mr. W. J. Edson, conductor. Mr. C. Wilson will preside at the organ, and Mr. U. C. Hill leader of the orchestra. Performance to commence at half-past seven. Tickets 50 cents.

The regular monthly meeting of the Executive Committee of the Young Men's Missionary Society of St. Luke's Church, will be held on Monday evening, in the vestry-room, at seven o'clock.

By order,
January 30, 1839. Stephen Greenland, *Sec'y.*

Thomas Dugan, Sexton of Trinity Church and General Furnishing *Undertaker*, 47 Canal-street, respectfully refers to the following testimonial:—

Having had many opportunities of witnessing Mr. Thomas Dugan's discharge of the duties of an Undertaker, it gives me much pleasure to express the great satisfaction which has been thus afforded, and the belief that his services in that occupation will be well approved by any families who may employ him.

Benjamin T. Onderdonk,
William Berrian.
J. F. Schroeder,
Edward Y. Higbee,
J. M Wainwright.

New York, January 4, 1839. 26—3t.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 23d instant, has received the following contributions, viz.

From the Rev Charles P Elliott, rector of St Mark's church, Clarendon, South Carolina, in part of his pledge to the mission cause, for 1838, $10. By the hands of Rev M T C Wing, agent at Gambier, Ohio, from the weekly offerings of St James' church, Zanesville, Ohio, for domestic missions, $11 65. By the same hands, offerings of St Paul's church, Chillicothe, Ohio, for domestic missions, $12; offerings of Grace church, Lockport, Western New York, $5; collection in St Paul's church, Michigan city, Indiana, $52, and from the family mite box of the missionary, $10—$62; collection in Zion church, New York, including the pastoral redemption of a pledge before given by the recter, $100. By the hands of the Rev Samuel Buel, missionary, from Christ church, Marshall, Michigan, $23 34; collection in St Peter's church, New York, on Sunday, January 27, 1839, for domestic missions, by the hands of the rector, the Rev Dr Smith, $125 84. Total receipts, $349 83.

January 29, 1839. — James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Remitted by Rev M T C Wing, agent at Gambier, weekly offerings of St James' church, Zanesville, Ohio, $13 35; Christmas offerings of Sunday school, Chillicothe, for Greece, $10; from Trinity church, Newark, Ohio, $3 71.—$27 06. Remitted by Rev Charles P Elliott, rector of St Mark's church, Clarendon, South Carolina, being in part of his pledge to the missionary cause for 1838, $11. Remitted by Benjamin Howard, Esq, agent at Boston, from a lady, by the hands of S Cutler, for Africa, $10; from Ladies Sewing Society of Christ church, Cambridge, being balance of pledge of $40 for 1838, per Rev T H Vail, $19; from Sunday school of said church, for Africa, $5; from St Michael's church, Marblehead, per Rev W H Lewis, $31; from a lady, enclosed in a note, $10; from Christ church, Westerly, Rhode Island, per Rev J Pratt, $34; from Grace church Sunday school, Boston, for the support of an African boy and girl at the mission school, Cape Palmas, $30; from a family of Grace church, Boston, for the support of an African boy at ditto, $15—$154. Received per Rev J D Carder, offerings of Grace church, Lockport, Western New York, $5. Received per Rev Samuel Buel, from Trinity church, Marshall, Michigan, $23 34. Received per Messrs. Swords, Stanford & Co., from Rev Clement F Jones, Chestertown, Maryland, $2. Total receipts, $222 40.

Charles J. Aldis, Treasurer,
January 29, 1839. Bank of America.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $25, a contribution for the relief of the necessities of the poor.

Alexander Fraser, 174 East Broadway.

January 99, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from Mrs Colonel Fish, of $5, and a parcel of clothing for the poor; from Mrs Wetmore, per Union and Tract Depository, several pieces of flannel. By Swords, Stanford & Co., from an unknown friend, $10; from Mrs Richard Ray, $10 and seventeen garments; from D O, $5; for the poor from B, $6; by Swords, Stanford & Co, from a lady of the church of the Ascension, $10; from the same, a bundle of clothing. By Sherman & Trevett; from A L, for the sick poor, $15.

January 29, 1839. Lot Jones, 192 Allen st.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

John Mason, Esq, $25; John C Spencer, Esq, for Prayer-books, $35; B A Mumford, Esq, annual, $2; Sunday school St Luke's church, for Prayer-books, $3 34; for annual contributions, $10; John H Cornell, Esq, to constitute him a life member, $25—$100 34.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

William H Aspinwall, Esq, donation, $25; H Leroy Edgar, annual subscription, $2; annual contributors, $3 50—$30 50. A collection made in St Luke's church, Rev J M Forbes, rector, $35 22; B A Mumford, Esq, annual, $1; annual contributions, $2—$68 72.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent

Where may be had the society's tracts.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From the Rev William W Bostwick, $3 25, being a contribution by St James' church, Hammondsport, in the Diocese of Western New York; and from the Rev Richard Cox, rector of St John's church, in Troy, in the State of New York, $12, being a collection on the 13th instant, in that church.

January 30, 1839. Wm. H. Harison, Treasurer.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—

From a lady of St Paul's chapel, $3; from a lady of the church of the Ascension, through Swords, Stanford & Co., $5, and a parcel of useful clothing; also $4, the offerings of two children; from A L, for the use of the sick poor, through Sherman & Trevett, $15.

Jan. 30, 1839. Jesse Pound, 5 Harrison street

Donations of money, clothing, or articles to make it, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton-street; or Jesse Pound, 5 Harrison-street.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to January 31, from the following persons, viz.

Rev Charles Seabury; F Ann Craven; Wm Marshal & Co; Rev James F S Heald; Rev N S Wheaton, D D; Marsh, Capen & Lyon, 3; Rev R A Henderson; Joseph Whetham, 2; Hooker & Claxton; G W Donohue; Cyrus Curtiss, Esq; Rev George H Norton; Thomas Latimer; Postmaster, Columbia, South Carolina; John R Wheaton, with remit; Rev William Grant Heyer; John J Young, Postmaster, Pompton Plains; Katy Fitch, with remit; J T Seely, Secretary Hamilton Seminary; Postmaster, Norwalk, Connecticut; Postmaster, Worthington, Ohio; Postmaster, Enosburgh, with remit; A E Miller; Marshall & Phelps, with remit; Postmaster, Maumee city, Ohio; Postmaster, Lansingburgh, New York; Rev R F Burnham; Postmaster, East Poultney, Vermont.

Packages forwarded by the Protestant Episcopal Press.

Rev D Hart, Harlem, left at D Hart's, Chamber-street; James B Dow, Boston, Massachusetts; Hooker & Claxton, Philadelphia, Pennsylvania; Weeks, Jordan & Co., Boston, Massachusetts; George Rowland, Norfolk, Va; Joseph Gill, Esq, Richmond, Va; Charles Stimpson, jun, Baltimore; George Rowland, Esq, Norfolk, Virginia.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending January 31, from the following persons, viz.

Rev John Reed, Poughkeepsie, with remit; James D Mead, Norwalk, Connecticut; G F Worthington, Annapolis, Maryland; Thomas Latimer, Philadelphia, with remit; Rev Luman Foote, Poultney, Vermont, with remit; H H Bates, Northampton, Massachusetts, with remit; P E Demill, Detroit, Michigan, with remit; R E Pratt, Saybrook, Connecticut, with remit; Thomas Latimer, Philadelphia; D H Cole, Portland, Maine.

Packages forwarded by the Episc. S. S. Union, during the week ending January 31.

George F Worthington, Annapolis, Maryland, care of Armstrong & Berry, Baltimore, one package, per schooner Direct; Huntington & Cleveland, Mobile, Alabama 1 package, per brig Mobile.

A DICTIONARY OF THE CHURCH, by the Rev. William Staunton, just published by Sherman & Trevett, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

TROY FEMALE SEMINARY, *Troy, Rensselaer County, New York.*—Mrs. Emma Willard Yates, (late Mrs. Emma Willard,) having retired from the superintendence of the Troy Female Seminary, the Trustees have appointed her son, Mr. John H. Willard, and her daughter-in-law, Mrs. Sarah L. Willard, to be joint Principals. The Trustees have entire confidence in them both, and in their opinion, the management of the institution could not be entrusted to better hands. There will be no change in the system of instruction which has heretofore been pursued, and which has been so eminently successful.

Mrs. Sarah L. Willard, on whom the care of the pupils and the superintendence of their instruction will of course devolve, has been an inmate of the Seminary from her childhood; she was educated under the care of the former Principal, has been a teacher in the Seminary for twelve years, and for the last eight years its Vice Principal. To the former patrons of the institution she is sufficiently known, and does not require the commendation of the Trustees; she is assisted by seventeen teachers—the same individuals who have heretofore so ably filled the several departments of instruction.

Within the last year a valuable chemical and philosophical apparatus has been procured for the institution, in part from funds furnished by the State, and in part by the liberality of the late Principal, and a building owned by the Trustees, contiguous to the principal Seminary buildings, has been fitted up expressly for the lectures in these departments. The Trustees feeling perfect confidence in the present organization of the Seminary, and believing that its elevated character will be fully sustained, take pleasure in commending it to the public as every way worthy of their continued patronage and support.

Troy, December 4, 1838.

Joseph Russell, Richard P. Hart, James Van Schoonhoven, Thomas Clowes, Robert D. Silliman, John D Willard, John P. Cushman, Griffith P. Griffith, Jonas C. Heartt, Stephen Warren, George B. Warren, Henry W. Strong, James Wallace, Leroy Mowry, John Paine, *Trustees.*

CONDITIONS OF ADMITTANCE.

Boarders $240 per annum, or $120 per term; $60 payable in advance. If extra branches are pursued, the advance required will be $75. For this sum the pupil is entitled to board, and all necessaries connected with it; such as room-rent, lodging, washing, fuel, light, &c., and to tuition in any or all of the branches constituting the extensive course of English studies here pursued. Extra charges are made for Music on the Piano, $15 per quarter; use of the Piano, $2; Music on the Harp, $20; use of the Harp, $4; singing lessons, $11 per quarter; Music on the Guitar, $10; use of the Guitar, $1; the French Language, $7 50; the Italian Language, $8; the Latin Language, $4; Dancing, $6; Drawing and Painting, $7; use of Patterns, $1; Oil Painting, $10; Botany, $3 per term. Lectures on Natural Philosophy and Chemistry, $5 per course. Interest charged where payments are not punctually made.

Books and Stationary furnished on reasonable terms; or if parents prefer a stipulated sum for stationary, the charges will be $5 per term.

The school year, exclusive of vacations, consists of forty-four weeks; a term, of half the school year or twenty-two weeks; a quarter, of one-fourth or eleven weeks. The first term will commence on the third Wednesday of September, and continue twenty-two weeks, when, after a vacation of two weeks, the second term will commence, and continue twenty-two weeks. There will then be a vacation of six weeks.

Boarders can, if they choose, remain at the Seminary, and be instructed during vacations. A charge of $3 50 per week will be made for board and tuition in the English studies. Jan. 19, 6w.

POETRY.

From the Baltimore Visiter.

"I MET THEE AT THE FEAST OF SAINTS."

I met thee at the feast of saints,
  Within the holy place
Where great Jehovah oft displayed
  His mercy and his grace.

And, side by side, the temple's aisle
  With solemn step we trod;
Together at the altar knelt,
  Before the throne of God.

With hand in hand, and heart to heart,
  We breathed the burning prayer
That He from that high throne of light
  Would turn to bless us there.

And other worshippers had bowed
  Around us as we knelt—
The heaving bosom and the tear
  Witness'd how deep they felt.

You've seen the wand'ring clouds of even,
  Illumed by the sun,
By winds upborne from every point,
  All mingle into one.

You've known a thousand mountain streams
  That coursed o'er lawn and lee;
From every shore they hurried on,
  To form a single sea.

Thus from the throng in thoughts subdued,
  And bearing each a part,
Swell'd up the ocean-tide of prayer
  As from a single heart.

THE SOLDIER'S FUNERAL.

Man that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not. Job xiv. 1, 2.

The voice said, Cry, and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Is. xl. 6-8.

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 25, 26.

I had promised to accompany a few friends to a small cottage, pleasantly situated in the neighborhood of my residence, whither the inhabitants of an adjacent seaport occasionally resort of a summer's afternoon to take tea, and generally with their children, who are accustomed to regard a visit to that retired spot as a great treat. We dined early that we might have the more time to enjoy the glories of creative beneficence, which, at that season of the year, just upon harvest, were most lovely and cheering. The air being sultry and oppressive we resolved to proceed by water, intending to return home through the fields and lanes; and after nearly an hour's pleasant sailing in the harbor, generally admired for its capaciousness, convenience, and safety, we passed up a well-known lake, and soon landed at the cottage. Early as we thought we were, we found on our arrival that one or two parties had preceded us, and had reaped the advantage of being betimes, by having secured the best accommodations provided for the reception of visiters. A few children, released from the toils of school and the restraints of home, attired in their Sunday clothes, with health and happiness depicted on their blooming countenances, and strangers to the troubles and anxieties of maturer age, were running and gambolling about upon the green before the house, full of life and enjoyment; whilst their parents and elders, comfortably seated in an adjoining arbor, were holding friendly converse on subjects most interesting to themselves, and would now and then turn their heads aside, to look and smile at the innocent frolics of their little ones. This animated scene I could not behold without emotion; and while in the recollection of past years, I perhaps felt something like an inclination to join in the amusements of this happy group, I could not but exclaim with Solomon, from experience of the truth of the aphorism, "Childhood and youth are vanity."

We had scarcely time to contemplate the beautiful scenery around when the sound of bugles fell upon my ear, and for the moment arrested my attention. Imagining it, however, to proceed from the garrison barracks, at no great distance, I gave little heed, but endeavored to improve to my own edification those feelings of gratitude and praise, which country scenes are calculated to awaken in every reflective mind, towards the gracious and beneficent Author of them. Presently my musings were interrupted by the same sounds, wafted upon the light air towards the spot where I stood. I hearkened for a few minutes; the music was serious and impressive, but its sound soon again receded, and presently it ceased. Concluding once more that it came from the barracks, or from part of the regimental band stationed there, and as is frequently the case, practising in the fields or lanes in the neighborhood, my interest subsided, and I soon fell into my former reverie. Suddenly I was again aroused by nearer and louder sounds of the same sacred melody. I listened, the air was mournful and solemn, and as I stood revolving in my mind the occasion of it, a light gust of wind brought it full upon my ear, and I instinctively exclaimed, "It is a soldier's funeral." It was even so; for as I continued to look towards the quarter whence the sound proceeded, the mournful procession just then turned a corner of the road and came in sight. My view of it, however, was soon obstructed by an intervening water-mill and hedge; but in a few minutes it once more appeared, marching with slow and measured step in the direction of the burial-ground, of which, by getting on a bank close by me, I had a distinct view. It is a lonely and solitary spot, fast by another section of the lake by which we came, without any sacred edifice to consecrate its use, or tombstones to designate its gloomy character, generally unknown as a receptacle for the dead, and quite away from the habitations of man. Within this enclosure I could just distinguish an aged individual, whom I conjectured to be the sexton; and just before the arrival of the funeral, a man on horseback, who appeared to be an officer's servant, entered the graveyard, actuated either by curiosity, or it may be by former acquaintance with the deceased; there were also a few boys, who to obtain a better sight of the melancholy spectacle, had clambered the wall, and were looking on with all those feelings of thoughtful but transient interest, which such scenes usually excite in the youthful breast.

Scarcely had I made these observations when the gate of this silent and unfrequented graveyard was thrown open, and I plainly saw the approaching procession. The firing party, with arms reversed, preceded by a serjeant with a small piece of crape tied round his halbert, led the way; then followed the buglemen, who upon entering the ground ceased to play; afterwards came the body, borne by six comrades of the deceased, and supported by four corporals, who held the pall. On the coffin lay the hat, belt, and bayonet of its unconscious tenant, and about twenty of the corps closed the whole. It was an humble but affecting scene! No near relative was there to show the last act of affection for the departed man. No parent, wife, or brother, followed the corpse to its long home. All, all were absent, and far away! ignorant of thy latter end, or perhaps already inhabitants of the "house appointed for all living," and like thyself, entered upon another and eternal state of existence.

The clergyman now approached, and the whole party drew near to the narrow cell. I could hear no sound save the notes of a lark, mounting o'er my head, and warbling its Creator's praise,—a most significant emblem! which, together with the affecting and instructive lesson of mortality, on the other side of the lake, conveyed a most striking and deeply impressive comment upon the words of heavenly wisdom, "Set your affections upon things above; not on things on the earth." The rites of sepulture were soon performed; the coffin lowered into the ground, the usual military honors of firing three volleys over the body were concluded, the men fell into their ranks, and marched away; the horseman had disappeared, and the boys, jumping from the wall, hastened to the grave to catch if possible a glimpse of the coffin, ere the earth, which the sexton was fast filling in, shut it for ever from the eye of man. Soon youthful curiosity was satisfied, and withdrew from the mournful sight, and before another quarter of an hour had passed away the old man had finished his work, and closed the scene by shutting the gate of the graveyard, and had departed to his home. All now was silent and solitary as before, and the only change was, that the earth had received into its bowels another portion of itself, safely to retain the deposit till that eventful hour when the trumpet shall sound, the dead be raised, the judgment set, the books be opened, and another book, which is the book of life, and the now lifeless clay reunited to its immortal principle and companion shall receive its final award, either of everlasting bliss or endless wo.

From the scene which I had been contemplating, my thoughts were involuntarily directed to the affecting and awakening question of the afflicted patriarch, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job xiv. 10. Ignorant as I was of all information respecting the individual whose obsequies I had just witnessed, I could only relieve my mind of its anxieties for his eternal destinies, by endeavoring to indulge an unfounded and uncertain, and consequently unsatisfactory hope, that in his day of grace and probation, he had earnestly sought and found mercy through faith in the Redeemer's merits, and had now obtained an inheritance in the kingdom of heaven.

My dear reader, your feelings perhaps have been interested by this plain and unadorned statement of a soldier's funeral; but my object in relating it will be far from attained if your sympathies only have been excited. A few more years at farthest—it may be only months or weeks,—and your soul shall be required of you, and the solemnization of your own interment took place. And perchance, when the eye that now reads this simple narrative shall be closed in death—and the heart that has felt alive to the scene just described shall have ceased to beat—a stranger arrested on his way, by the sound of your passing knell, may turn aside to the grave opened for you, and on seeing your body lowered into its dreary prison-house, and hearing the mould rattle upon your coffin; while amidst the tears and sobs and groans of surviving friends, the minister of religion pronounces the solemn words, "Earth to earth, ashes to ashes, dust to dust"—may, in the intensity of Christian concern, exclaim, ***Where is he?***

And where, oh where wilt thou then be? Pause and reflect. Hastily dismiss not the momentous inquiry on which hangs thy eternal weal or wo. Enter into thy closet, and there, as in the presence of Him who searcheth the heart, realize to thy thoughts the moment of thy departure, thine entrance into the world of spirits, thy future, thine unchangeable portion throughout eternity, and ask thyself, am I prepared to meet my God?

If you have been convinced of sin, as a transgressor of God's holy law, by the Spirit of truth, and of your consequent exposure to his curse denounced against every violation of it, even in *thought*, and hence have been led to exclaim, "What must I do to be saved?" If, deeply sensible of your guilt and danger, you "have fled for refuge to Jesus as the only hope" set before you in the Gospel, and "on whom whosoever believeth with *the heart* shall not perish, but have everlasting life." If from a conviction of your weakness and helplessness you are also looking to him for grace to resist your great adversaries, the world, the flesh, and the devil, all of which in your baptism you promised to renounce,—if you are earnestly desirous of having "holiness to the Lord" written upon your heart, and daily exhibited in your walk and conversation,—if you want better to understand, and more habitually and stedfastly to rest upon God's holy word, and to have your affections, your temper, your conversation and conduct regulated by its pure and self-denying principles,—if you delight in drawing near unto the Father of your spirit, by prayer through Christ, and esteem it your greatest privilege and happiness,—in a word, if you ardently desire to be sanctified throughout in body, soul, and spirit, by the Holy Ghost dwelling in you, and to "live by faith upon the Son of God," for the supply of your need, whether for body or soul, for life or death, for time or eternity,—then, when your body shall be committed to the dust, and "arise not till the heavens be no more," in answer to the all-important question, "Where is he?" it may be replied he has "entered into the rest that remains for the people of God;" he is "with the spirits of the just made perfect;" he "has departed to be with Christ," in whose "presence is fulness of joy, and at whose right hand are pleasures for evermore."

But if, on the other hand, thou art living "without God in the world," ignorant of thyself and of Him with whom thou hast to do; careless and unconcerned about thine immortal soul, a sabbath breaker, a profane person, a drunkard, an adulterer, a despiser of that which is good; if thou art such as any of these, and thou shouldest depart out of this world in the same state,—then, (most solemn and affecting thought!) the Bible declares that at the last great day thou shalt be found on the *left hand* of the great Judge of quick and dead, who seated upon his throne of glory shall pronounce thine inconceivably awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then, with all those that "make a mock of sin," thou shalt "go away into everlasting punishment," into that lake which burns with brimstone and fire; and which never, never shall be quenched.

Or if preserved from these more gross immoralities, thou art substituting thy moral and religious performances for Christ, or art endeavoring to unite thine imperfect obedience with his all-sufficient merits as a ground of claim before the Majesty of heaven, and thus art concluding that all shall be well with thee at last; if such be thy frame of mind and thy defective views, then consider the danger, the certain destruction of those that take offence at the cross, that despise the offer of salvation through a crucified Redeemer. "Behold, (saith the Lord,) behold, ye despisers, and perish." Though the Lover of souls most tenderly entreats thee, nevertheless, "thou wilt not come unto Him that thou mightest have life." Think then, if thou persevere in declining to come to him, and to throw thyself upon him alone for salvation,—think how great is that salvation of which thou countest thyself unworthy, and puttest it from thee; how terrible is that loss of the soul which thou dost wilfully incur, since "no man can deliver his own soul," and there is no other name under heaven whereby thou mayest be saved, "but only the name of the Lord Jesus Christ."

Ere then the hour of thy departure close for ever the door of mercy against thee, be wise and lay these things to heart, and consider thy latter end. "Repent and believe the Gospel." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Whosoever will, let him come and take of the water of life freely." "As I live, (saith the Lord,) I have no pleasure in the death of the wicked, but rather that he turn from his evil ways and live. Turn ye, turn ye, for why will ye die? saith the Lord."

London Tract.

ON FAITH.

In the general, faith means reliance on the declaration of another, or such an assent to the testimony of another as is accompanied with confidence and trust. Faith in the Scriptures means an assent to all which God has revealed in his word; such a confidence in the truth of his declarations as makes us cordially receive them, and fearlessly rely on them.

As to its object, it is sometimes used in a more limited signification, as referring especially to our Lord Jesus Christ, as the only Redeemer; and then it implies a receiving and resting on him for salvation; trusting in him to supply every want, to pardon every sin, to free from every danger, and to bring us in safety to the presence and everlasting enjoyment of God.

Sometimes, however, in a more unrestricted sense, it refers to all the truths which God has revealed, and especially to the whole plan of salvation through a Redeemer. It receives as the testimony of God and his true sayings all that we are told of the apostacy and ruin of our race in the first sin and fall of Adam; of our guilt, corruption, misery, and helplessness. Of the glory and grace of Christ as the eternal Son of God and Redeemer of men; of the efficacy of his death to make atonement for sin; of the power and grace of the Holy Spirit as the renewer and sanctifier of all who truly believe in Christ; of a coming judgment, and of an endless state in bliss or wo which awaits us all in heaven or in hell.

Faith is much more than the simple assent of the mind to these things as true. It is a realizing apprehension and confident expectation of them, with so fixed a persuasion of our personal interest in them as reaches and affects the heart; and according to the nature of the objects which are presented to the mind, awakens the affections of desire or fear, hope or dread, joy or grief. It is of the utmost importance ever to distinguish between a cold, inoperative assent to a truth, and that vivid apprehension of it which arouses the affections and influences the conduct. The little attention which the mass of mankind pay to the concerns of the world to come does not arise from indifference to futurity itself; for as it relates to the future scenes and interests of this present world, we are all life and anxiety. It is only in relation to what is before us in another world—to the realities of the judgment day, and of heaven and hell, that this criminal indifference and unconcern are exhibited. Though we have the most unquestionable assurance that we shall soon meet God in judgment, and shall spend eternity according to the deeds done in the body, in bliss or wo; and though we may have been always taught, and have always assented to these things as true, yet while we are unrenewed our notion of them is so general and cold as to produce little or no impression on the mind. The interests and pleasures of this life are preferred to those of the life to come; and the corrupt example and reasoning of others, the allurements of temptation, and the clamors of passion silence the voice of conscience and of reason, and bind us down to present gratifications and pursuits. They who thus act may boast of their faith—may claim to be considered as Christians—nay, they may acknowledge the authority of the Bible as the inspired word of God; and may have been taught from childhood its doctrines, and even contend for their truth, and yet their faith is a dead faith, inoperative and wholly ineffectual to secure their salvation.

Christian Intelligencer.

VOLTAIRE.

Frederic II., so conspicuous in the history of the eighteenth century as a politician and a warrior, has a still greater claim upon the attention of posterity, on account of the influence which he exercised on the moral and intellectual movements of his time. The part which he took with respect to the new philosophy contributed in no small degree to its success. He was in every way a remarkable man. He was trained in the school of adversity. A severe education, and a dislike for those about him, gave him an early disgust for what others regarded with affection and respect. In the retirement to which he was condemned by the harshness of his father, his only solace was in literary pursuits. At home he found nothing to gratify his inclination. The language of Germany was uncultivated; its learned men were divines, entirely engaged in controversial theology, or pedants of other professions: it did not possess a national literature. It was therefore to France only that he could look for gratification. He perused with eagerness the early works of Voltaire, and conceived the greatest regard for his person and character. He solicited, as we have already seen, his acquaintance and correspondence. When called to the throne, upon the death of his father, in 1740, though almost immediately involved in wars and complicated public business, he still retained his love for literature. Amid the labors of the camp and the cabinet he found leisure for composition and study. A circle of French men of letters, most of them connected with the new school, formed his favorite society. With regard to religion, he did not affect to dissemble his skepticism or indifference. Voltaire was the object of his veneration; he regarded him with the feelings which the grateful pupil entertains towards his master.

But though Voltaire was received by Frederic with a lively welcome, and was treated with respect and liberality, it soon appeared that their friendship was not compatible with familiarity. The poet was expected to examine and correct the compositions of his royal pupil. This was a dangerous office. He took part in the squabbles of the court, became involved in dishonorable transactions, and lampooned Maupertius, who stood high in the king's favor. An open rupture was the consequence; and he was dismissed in disgrace.

Though this honorable intercourse was so speedily terminated, and Voltaire was not able to make it a source of gain, it served greatly to extend his fame, and had some influence on his future writings. The quarrel excited universal attention. His opponents were glad to avail themselves of an affair which could so easily be represented to his disadvantage; his admirers were not unwilling that the public attention should be directed to a transaction which was so plainly calculated to give them importance. Men of letters might encourage the most ambitious hopes, if they were to be deemed fit antagonists for princes. Poets and scholars had often enjoyed the patronage of sovereigns. It was reserved for Voltaire to quarrel with the most celebrated monarch of the age in the sight of all Europe.

Voltaire was too sagacious an observer to visit Prussia in vain. In his intercourse with Frederic he picked up a new topic, which he henceforth set in the front of his battle against Christianity. During the remainder of his life, he never ceased to declaim on toleration. This was an amiable and popular principle under which he might easily conceal what was most startling and repulsive in his designs. It was calculated to gain those with whom coarse jeers and vulgar caricature would be less acceptable. Frederic, who felt too much contempt for every form of religion to deem it worth while to persecute, had made universal and complete toleration a maxim of his government. With him it was the natural offspring of cold indifference, and was suitable with his heartless, phlegmatic character. It was natural, and therefore not ungraceful. With Voltaire it became a mere instrument of sophistry. He disingenuously exhibited the intolerance of Romanism, as he had already exhibited its corruptions, as arguments against the pretensions of the Gospel. His enmity towards the believers in revealed religion was manifest in his warmest panegyrics upon liberty of conscience. It was always evident that all he meant was, that every opinion should be tolerated, except those entertained by the Jew and the Christian.

Voltaire was now anxious to revisit Paris; but the recent publication of the most licentious of his works had excited the just indignation of all the friends of decency, and placed an insuperable obstacle in the way of his return. For some years he resided chiefly at Colmar; after that at Lausanne and in the neighborhood of Geneva. But the simplicity which yet distinguished that republic was intolerable to so profligate a worldling; and in 1759 he passed into the French territory, and fixed his permanent abode at Ferney. The discontented Genevese crowded around him; his chateau was soon surrounded by a considerable village, and his vanity was amused by the opportunity of mimicking the duties of the legislator and the sovereign.

During the twenty years which Voltaire spent at Ferney, his activity continued unabated, and it was chiefly exercised against religion. With unceasing assiduity he rang the changes on the common-place objections to Christianity and inculcated universal skepticism. It is not easy to discover the actual extent of his own unbelief. With the Gospel, however, he certainly rejected the most important points of what is called natural religion. He altogether denied the doctrine of a future life: he labored to confound the distinction between vice and virtue; and though he always professed to acknowledge a Creator, he was ever willing to raise a laugh by the most fearful blasphemies. But his attacks on Christianity, powerful as they were at the time for evil, were little calculated to add permanently to his reputation. They exposed his weakest points. His hostility to religion was not the result of thought or learning; it was the offspring of a corrupt heart. He prosecuted it in a way which plainly showed how ill he reasoned, and how little he knew. It may be remarked with regard to all the infidel writers of modern times, that it is no easy matter to get an accurate notion of their real views till they arrive at absolute atheism. But in Voltaire this indistinctness was so remarkable as to amount to an intellectual deficiency. He had nothing positive or substantial about him, it was "vox et præterea nihil;" or rather a charming tongue expressing only low thoughts and base passions. The fecundity of his mind bore no proportion to his marvellous facility in composition; but he was not ashamed to repeat himself; and the principles and objections which he had broached forty years before, and which had over and over again been exposed and answered, were put forth from Ferney with as much complacency as if they had been irrefragable, and new.

In the meantime, Voltaire received the most flattering homage. Frederic resumed his correspondence with him, and sent him a bust of himself, inscribed, "Viro immortali;" Catherine of Russia courted his friendship; one of the German princes caused a medal to be struck in his honor, bearing as an inscription a verse of the Henriade, "Il ote aux nations le bandeau de l'erreur;" and his statue was erected in Paris. Ferney was a place of pilgrimage. *Enlightened* persons of all nations were proud to bow before the patriarch of modern wisdom. Yet he had to endure various circumstances of annoyance and mortification. Though he still affected to take the lead in the crusade against Christianity, and spoke of our Lord in language which breathed the virulence of personal enmity, he found his disciples most of them stepping before him in the march of impiety, and despising him for his lingering prejudices. The tranquillity of Ferney, sweetened as it was by attentions and flattery, could not satisfy the cravings of his vanity. At the age of eighty-four he determined again to show himself in Paris. His reception was a triumph. His presence was acknowledged with more than royal honors. But the excitement was too great for his remaining strength. He felt that his days were numbered, and declared that he had come to Paris to find glory and a tomb. Amid the most flattering marks of the public admiration, he died a miserable death, on the 20th of May, 1778.

Such was Voltaire; such the origin of French infidelity. The "Economistes" completed the work of the "Encyclopedistes," and ten years more brought about the Revolution. A bolder generation put in practice the theories of their speculative predecessors, and the throne and the altar were supplanted by the rights of man, and the worship of the goddess of reason.

Illa propago
Contemptrix superum, sævæque avidissima cædis
Et violenta fuit: scires e sanguine natos.

The first result of the experiment was an explosion which shook the world—an eruption which caused a wide-spread desolation. Some regions still feel the consequences in an uniform barrenness, others have begun to wear a partial vegetation, others again exhibit a productiveness which they did not possess before. It effected permanent organic changes. The aspect of the social system testifies to the violence of the mighty agencies which shook down mountains, and elevated valleys, and gave admission to a flood of waters which affected the very structure of the moral world.

British Magazine.

LATIN LINES ON THE OFFERINGS OF THE WISE MEN OF THE EAST.

As your correspondents have not noticed my request last year for an English metrical version of the antique epigram upon the offering of the wise men of the East to the infant Saviour, I again send the lines as affording an appropriate Christmas exercise for those who have time and taste for such tasks. Though mixed up with the fable of "the three kings of Cologne," Melchior presenting the gold, Jasper the frankincense, and Bathaser the myrrh, the turn of thought is beautiful, and the allusion to the threefold offering scriptural. Myrrh denotes tears, not only from its bitterness, but because some of the old writers considered it as having reference to our Lord's sepulchre. He had gold, they say, as a king; frankincense as a priest; and myrrh, (indicative of embalmment,) as being to die as a sacrifice; or as the epigram turns it, incense to him as God, and myrrh as man.

Tres reges Regi regum tria dona ferebant;
  Myrrham homini, uncto aurum, thure dedere Deo.
Tu tria fac itidem dones pia munera Christo,
  Muneribus gratus si cupus esse tuis.
Pro myrrha, lachrymas; auro, cor porrige purum;
  Pro thure, ac humili pectore funde preces.

There is an old bald English version, which I subjoin; but your correspondents could easily make a better, omitting also the part about the "three kings," of which nothing is said in Scripture.

Three kings the King of kings three gifts did bring;
Myrrh, incense, gold; as to God, man, and king.
Let three pure gifts be likewise given by thee
To Christ, even such as acceptable be;
For myrrh, tears; for frankincense, impart
Submissive prayers; for pure gold, a pure heart.

London Christian Observer.

From the Banner of the Cross.

COMMENTARIES FOR THE CLOSET.

The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof.

Psalm xcvii. 1.

The Lord reigneth; he sits at the helm of the universe, and governs the whole, and every part of it; all the great changes and revolutions in the world are owing to his providence, and directed by it; with regard to us, He is the distributor of good and evil, success and disappointment, of which every good man reaps the portion which is best for him; and in a word, it is he who governs us, and our affairs, with wisdom, justice, and mercy; and, as he judges best, gives to this man empire and dominion, to that, poverty and distress. "The Lord reigneth; let the earth rejoice" in the divine protection, and the "isles be glad" in that providence which supports them; and let every man, in his respective station, show his gratitude to his Preserver, by diligently attending to the duties of it. Let the poor and the unsuccessful consider that their portion is from God, and that he requires a cheerful obedience and humble resignation to his divine will and pleasure. Let the rich and the powerful always remember, that it is God's providence which has given them these distinctions, and he requires they should be applied to promote his glory, and the general welfare of those who are in nature their equals, and in religion their brethren. And let us all, whether high or low, rich or poor, rejoice in every proper act of duty and thanksgiving to our heavenly Father and Preserver, whose dominion is everlasting, and is hpraise above heaven and earth!

Bundy.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.—*Genesis* iii. 6.

A right notion of the fall of man is the very basis of true divinity. Without this there can be no clear idea of the Christian system, nor any just apprehension of the nature and design of our redemption by Jesus Christ, the mediator of the new covenant. By disobedience we forfeited the Holy Spirit; by losing the Holy Spirit, we fell from God; by falling away from God, we lost not only all innocence, happiness, and immortality, but all possibility of a recovery from our fall. But God's own arm brought salvation to us. Jesus Christ appeared as advocate and intercessor on our behalf. To satisfy the offended justice of God. To perform a perfect and unsinning obedience to the whole law. To restore the Holy Spirit, that so man also might be enabled to keep the new covenant and do works of righteousness. That man might overcome sin and death, and not only rise to newness of life here, but to life immortal in the world to come, by a happy and glorious resurrection. These things hath Christ done, or is still doing for us; and will finally accomplish at the last day, when death shall be swallowed up in victory. He hath already atoned for our sins by his death; he hath risen again for our justification; he hath restored to us the Holy Spirit, and at last will raise us also, by the power of his resurrection. In the mean time it is our duty, and our wisdom, to be putting to ourselves, and those under our care, the important questions, what is thy state towards God? Dost thou repent? Dost thou believe? Dost thou obey? Through repentance we become partakers of the benefits and merits of Christ's passion and death; by faith we are united to him, renewed by his Spirit, and reconciled to the Father; and by obedience, we are entitled to the inheritance he has purchased for us, and promised in the kingdom of heaven.—*Wogan.*

Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen that it is almost wholly given to idolatry. If a man look no higher than his money for his enjoyments, then money is his God.—*Chalmers.*

Peace is then perfect, when we have it with God, with our neighbors, and with ourselves. This threefold peace, of heaven, of charity, of conscience, is the grace and gift of Christ; none is perfect and complete, but that which he bestows.—*Wogan.*

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Sherman & Trevett.
December 29. tf

TRINITY SCHOOL.—76 Varick street.—Rev. Wm. Morris, Rector; James Willett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

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